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THE LANGUAGE AND STYLE OF THE LETTERS OF ST. BASIL

A Dissertation

SUBMITTED TO THE CATHOLIC UNIVERSITY OF AMERICA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY
SISTER AGNES CLARE WAY, M. A.
of the
Sisters of Divine Providence, San Antonio, Texas

THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.
1927

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CONTENTS.

PAGE

TABLE OF CONTENTS v

BIBLIOGRAPHY xiii

PREFACE xv

PART I: SYNTAX.

A. Substantives 1

1. Number 1
2. Case 3
   a. Accusative 3
   b. Genitive 3
   c. Dative 4
3. Noun Used Adjectively 6

B. Pronoun 7

1. Reflexive 7
2. Demonstrative 8
3. Reciprocal 9

C. Verb 9

1. Tense 9
2. The Infinitive 9
   a. Infinitive after Verbs of *Necessity* or *Obligation* 9
   b. Articular Infinitive 10
   c. Special Uses of the Infinitive 15
3. The Participle 15
   a. Adverbs formed from Participles 15
4. Verbal Adjectives in *-τός* and *-τέος* 16

D. The Simple Sentence 17

1. Commands and Prohibitions 17
2. Wishes 20

E. Dependent Clauses 21

1. Purpose Clauses 21
2. Object Clauses and Infinitives 25
3. Result Clauses 27

4. Conditional Clauses 29
5. Indirect Discourse 34
F. Negatives 37
1. Use of μή for οὐ 37
2. Use of οὐ for μή 38
Conclusion to Part I 39

PART II: VOCABULARY.

ἅπαξ εἰρημένα 43
Words Occurring in Literature for the First Time in the Letters of St. Basil 46
A. Verbs 51
1. Alexandrian Period 51
a. Verbs with formative suffixes 51
α. Verbs formed from nouns 51
β. Verbs formed from older verbs 52
γ. Verbs formed from adjectives 52
b. Verbs formed by composition 53
α. New verbs formed from a verb and an adjective 53
β. New verbs formed by prefixing a preposition to an older verb 53
2. Roman Period 55
a. Verbs formed by verbal suffixes 56
α. New verbs formed from nouns 56
β. New verbs formed from older verbs 56
γ. New verbs formed from adjectives 56
b. Verbs formed by composition 57
α. New verbs formed from a noun and a verb 57
β. New verbs formed by prefixing a preposition to an older verb 58
3. Byzantine Period 63
a. Verbs formed by adding verbal suffixes 64
α. Verbs formed from adjectives 64
b. Verbs formed by composition 64
α. New verbs formed by prefixing a preposition to an older verb 64
4. Poetic and Late Prose Verbs 64
a. Poetic verbs 64
b. Poetic and late prose verbs 65

B. Substantives 66

1. Alexandrian Period 66

a. Nouns formed by adding suffixes..... 66

α. Nouns formed from verbs..... 66

β. Nouns formed from nouns..... 69

γ. Nouns formed from adjectives..... 70

b. Nouns formed by composition..... 71

2. Roman Period 72

a. Nouns formed by adding suffixes..... 72

α. Nouns formed from verbs..... 72

β. Nouns formed from nouns..... 77

γ. Nouns formed from adjectives..... 78

b. Nouns formed by composition..... 81

α. Nouns formed by the composition of a noun and an adjective 81

β. Nouns formed by the composition of two nouns..... 82

γ. Nouns formed by the composition of a noun and a verb stem 82

δ. Nouns formed by the composition of a noun and a preposition 83

ε. Nouns variously formed by composition..... 83

3. Byzantine Period..... 84

4. Poetic Nouns..... 85

a. Nouns found only in poetry..... 85

b. Nouns found in poetry and late prose..... 85

C. Adjectives 86

1. Alexandrian Period..... 86

a. Adjectives formed by adding suffixes..... 86

b. Adjectives formed by composition..... 88

2. Roman Period..... 89

a. Adjectives formed by adding suffixes..... 89

α. Adjectives derived from verbs..... 89

β. Adjectives derived from nouns..... 90

b. Adjectives formed by composition..... 91

α. Adjectives formed by means of the inseparable prefixes α- and δυσ-..... 91

β. Adjectives formed by the composition of two words... 93

(1). Adjectives formed by combining an adjective with a noun..... 93

(2). Adjectives formed by combining a noun with a verb stem..... 94

(3). Adjectives formed by prefixing a preposition to a verb stem ... 95
(4). Adjectives formed by combining an adjective with a verb stem ... 95
(5). Adjectives variously compounded ... 95
3. Byzantine Period ... 96
4. Poetic Adjectives ... 97
a. Adjectives found only in poetry ... 97
b. Adjectives found in poetry and late prose ... 97
D. Adverbs ... 98
1. Alexandrian Period ... 98
2. Roman Period ... 99
a. Adverbs formed from adjectives and participles ... 99
b. Adverbs formed by composition ... 102
c. Phrases used as adverbs ... 102
3. Byzantine Period ... 103
E. Semantics ... 103
1. Words having a Christian signification ... 104
a. Verbs ... 104
b. Nouns ... 104
c. Adjectives ... 105
2. Words having acquired a distinct ecclesiastical meaning ... 106
a. Verbs ... 106
b. Nouns ... 109
c. Adjectives ... 120
d. Adverbs ... 121
3. Classical words showing a complete change of meaning ... 121
a. Verbs ... 121
b. Nouns ... 127
c. Adjectives ... 134
d. Adverbs and Conjunctions ... 136
4. Words of the Alexandrian and Roman periods showing a change of meaning in a later period ... 136
a. Alexandrian words ... 136
b. Roman words ... 137
5. Words used with a special meaning in Basil's Letters ... 138
a. Verbs ... 138
b. Nouns ... 140
c. Adjectives ... 143

6. Expressions having a special Christian significance..... 144
a. God the Father..... 144
b. God the Son..... 144
c. God the Holy Ghost..... 144
d. The Trinity..... 144
e. The Blessed Virgin..... 144
f. Virgins..... 145
g. Christians (in general and individually)..... 145
h. Heresy and Heretics..... 147
i. Sinners..... 148
j. The Devil..... 148
k. Judgment..... 148
l. Future Life..... 149
m. Heaven and Hell..... 149
n. Life and Sufferings of the Christians..... 150
o. Death..... 151
p. The Sacraments, Baptism and Holy Eucharist..... 151
q. The Incarnation..... 152
r. The Church..... 152
s. The Doctrine and Teaching of the Church..... 152
t. Holy Scripture..... 154
u. Attributes of God..... 154
v. Gifts of God..... 155
w. Virtues..... 155
x. Rewards of Virtue..... 156
y. Vices and Obstacles to Virtue..... 156
z. Miscellaneous..... 157

F. Foreign Words..... 158
1. Hebrew..... 158
2. Probably Semitic..... 159
3. Latin..... 159

G. Titles used by Basil..... 160
1. Titles of address..... 160
a. Titles applied to the clergy..... 160
α. Titles given to bishops only..... 160
β. Titles applied to clergy of different ranks..... 162
b. Titles given to laymen only..... 163
c. Titles used for both clergymen and laymen..... 163
2. Titles of distinction..... 164
a. Titles of distinction of the clergy..... 164
b. Titles of distinction of laymen..... 166
c. Titles of distinction common to both clergymen and laymen 166

H. Miscellaneous Words 167
1. Rare words 167
2. Late forms of words 168
3. Unusual and irregular forms of words 170

Conclusion to Part II 173

PART III: STYLE

A. Figures of Redundancy 176
1. Periphrasis 176
2. Pleonasm 177
3. Arsis and Thesis 177
a. Negative-Positive 177
b. Positive-Negative 178

B. Figures of Repetition 178
1. Anadiplosis 178
2. Epanaphora 179
3. Antistrophe 180
4. Anastrophe 180
5. Kuklos 181
6. Climax 181

C. Figures of Sound 182
1. Paronomasia 182
2. Polyptoton 182
3. Alliteration 183
4. Assonance 183
5. Parachesis 184

D. Figures of Vivacity 185
1. Asyndeton 185
2. Polysyndeton 185
3. Rhetorical Question 186
4. Exclamatio 187
5. Parenthesis and Hypostrophe 187
6. Litotes 188
7. Irony 188
8. Optatio 189

E. Figures of Argumentation 189

F. Minor Figures of Rhetoric 190
1. Hyperbaton 190
2. Adjective-Substantive-Abstract 191
3. Paradox 191

4. Hyperbole 191
5. Antonomasia 192
6. Antimetathesis 193

G. Gorgianic Figures 193
1. Parison 193
a. Simple 193
b. Perfect 194
c. Chiastic 194
d. Sentence 195
2. Homoioteleuton 195
3. Antithesis 196
4. Chiasmus 196
5. Antithetical Chiasmus 197

H. Figures of Imagery 198
1. Metaphor 198
2. Metonymy 199
3. Synecdoche 199
4. Comparison 199
5. Ecphrasis 201

Conclusion to Part III 202

INDEX VERBORUM 205

INDEX LOCUTIONUM 223

INDEX RERUM 228

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PREFACE.

The present study of the syntax, vocabulary, and style of St. Basil's Letters—and these form the main divisions of my work—was suggested by the many contradictory statements as to the similarity in style of Basil's authentic letters with certain others of questioned authenticity included in the Corpus of his Letters. In this study, therefore, only those letters have been considered whose authenticity has never been questioned. The letters omitted are: letters attributed to Gregory of Nazianzus, 47, 166, 167, and 321; those attributed to Gregory of Nyssa, 16, 38, and 189; the Julian-Basilian correspondence, letters 39-41; letters 42-46; the Basil-Libanian correspondence, letters 335-359; the correspondence between Basil and Apollinarius, letters 361-364; miscellaneous letters, 8, 50 and 81, 53-55, 93, 169-171, 333, 360, and 365; and the newly-discovered and insufficiently attested letters of Basil, 366, 367, and 368. It may be added that no systematic study, except of the syntax, has ever been attempted of this subject hitherto.

The text used for this monograph is the Benedictine Text, Editio Parisina Altera, Emendata et Aucta (1839). I have made all references to the letters in Roman numerals and to the sections in Arabic numerals and capital letters. Any variations in the words and expressions quoted, either in the Mss. or Editions, have been inserted exactly as noted by the Benedictine Editors.

The author wishes to express her gratitude to Dr. Roy J. Deferrari, Head of the Greek and Latin Departments of the Catholic University of America, who suggested and directed this monograph. Thanks are also extended to Dr. J. Marshall Campbell for his many useful suggestions and to Dr. Graham Reynolds who read the manuscript. She also takes this opportunity of expressing to her Superiors through whom this work was made possible her sincerest gratitude.

THE LANGUAGE AND STYLE OF THE LETTERS OF ST. BASIL.

PART I—SYNTAX.

In discussing the syntax of Basil's Letters I have touched only upon those points in which there seemed to be some variations from classical constructions either in the frequency or in the form. This subject was treated by Trunk in a somewhat different manner in his monograph, *De Basilio Magno sermonis Attici imitatore,* but it has been thought best to include a new treatment of the syntax here to make my study of the language of St. Basil's Letters consistent throughout in its point of view.

As far as has been possible I have compared Basil's usages with those of the Atticists in order to ascertain to what extent he was one with them.

A. Substantives.

The variations from the syntax of substantives of Classical Greek, as seen in Basil's Letters, may be summed up under the following topics:

1. *Number.*

The collective singular, a noun in the singular denoting more than one, is found even in the earliest Classical Greek.[1] Basil, in his Letters, uses this with but two words, *δάκρυον* and *πτερόν*. There is one example of *πτερόν* so used in CCXCIII 432 A, *οἷον ὄρνιθες πολύσαρκοι εἰκῆ τὸ πτερὸν ἔχοντες.* Eleven [2] instances of *δάκρυον* occur: V 77 D, *κἂν τὰ τῶν ποταμῶν ῥεύματα δάκρυον γένηται.* CII 197 E, *μὴ ὑπολογισάμενος . . . πάσης αὐτοῦ τῆς συγγενείας τὸ δάκρυον.* CCLVIII 393 A, *οὐ δάκρυον ἀδελφικὸν ἐπ' ἀδελφῷ κάμνοντι.* Compare also V 77 B, LXXV 171 A, XCII 183 D, E, CCIV 304 D, CCXXII 355 A, CCXLIII 373 D, and CCLXIX 415 C.

The dual form existed from the beginning in the Greek language, but by the time of Alexander the Great had completely disappeared. In authors like Polybius, and especially in the New Testament, no

[1] Cf. Gildersleeve, I, 56.

[2] Trunk, p. 5, cites four occurrences of *δάκρυον* and none of *πτερόν* in the Letters.

trace of the dual is to be found.[3] The Atticists brought it back into use, although the κοινή no longer admitted it.[4] That Basil did not entirely reject the dual is evident from the six examples found in his Letters, due very probably to the influence of the Atticists. They are: ἡ ἀκοὴ ἀκριβεστέρα, ἡ δι' ἀμφοῖν τοῖν πόροιν τὴν φωνὴν δεχομένη, XCVII 191 B. ἀμφοῖν again appears in LII 145 B. ὅτι δὲ ἐν δυοῖν τούτοιν ἐστὶ τὰ ὅλα, γνώριμον παντὶ Χριστοῦ μαθητῇ, IX 90 B. The single word δυοῖν is seen also in XXXIV 113 A and CXII 204 A, while the later form δυεῖν is used in CLX 249 C. Of the Fathers of the Church, Clement of Alexandria, Methodius,[5] and Eusebius[6] occasionally employed this number.

According to Gildersleeve[7] the occurrence of the first person plural for the first person singular is less frequent in Greek than in Latin, but he cites instances of it going back as far as Homer. It is found very seldom in Attic prose.[8] The papyri give evidence that the κοινή made use of it to some extent, while Dick (*Der schriftstell. Plu. bei Paulus*, 1900, p. 18) produces parallels to show that ἐγώ and ἡμεῖς were easily interchanged in late Greek.[9] In his Letters Basil employs it very extensively; e. g., μὴ μέντοι νομίσῃς ἀπολογίας σοι δεῖν, ὁτὰν ἡμῖν ἐπιστέλλῃς. γνωρίζομεν γὰρ ἑαυτούς, καὶ οἴδαμεν, ὅτι παντὶ ἀνθρώπῳ πρὸς πάντας ὁμοτιμίας ἰσότης ἐστὶ κατὰ τὴν φύσιν, CCLXII 403 D. This plural is usually, though by no means necessarily, met with in the more formal letters. Very frequently Basil changes from singular to plural, or vice versa, in the same letter or even in the same sentence, as in LXXII 166 E, ηὐχαρίστησα . . . ὅτι ἀνδρὸς τιμᾷν ἡμᾶς προαιρουμένου ἀφίκετό μοι προσηγορία· καὶ γὰρ πολλοῦ μὲν ἀξίαν τιθέμεθα τῶν ἀριστῶν ἀνδρῶν τὴν συντυχίαν. He shows a more striking example of faulty agreement, i. e., two participles, one singular and one plural, modifying a plural verb, in CCXCVI 433 E, στοχαζόμενός σου τῆς περὶ ἡμᾶς διαθέσεως, καὶ ἣν ἔχεις περὶ τὸ ἔργον τοῦ Κυρίου σπουδὴν ἐπιγινώσκοντες, κατεθαρρήσαμεν ὡς θυγατρὸς πρᾴην. In CCLVIII 394 E there is a somewhat similar

[3] Cf. Kühner-Blass-Gerth, I, 1, p. 362.
[4] Cf. Schmid, I, pp. 87 f.
[5] Cf. Trunk, p. 6.
[6] Fritze, p. 9, notes nine examples for Eusebius.
[7] Cf. Gildersleeve, I, 54.
[8] Cf. Schmid, I, p. 88.
[9] Cf. Robertson, p. 406.

example, a subject not in agreement with the verb. However, the singular word here may be considered as being in apposition with the true subject contained in the verb. *ἀλλὰ ἔθει ἀλόγῳ συντρέφονται. παῖς παρὰ πατρὸς διαδεχόμενοι τὴν ἀσεβειαν.*

2. *Case.*

The use of the cases in Basil's Letters shows few variations from that of Classical Greek. The instances worthy of note are rather slight irregularities in the cases following certain verbs or prepositions.

a. Accusative.

Basil has the accusative case instead of the dative after *ἔπεσθαι* in XCIV 188 B, *τούτοις ἀνάγκη καὶ τέχνας ἕπεσθαι.* This construction is found once in Pindar, N. 10, 69, and in late poets.[10] The one example in prose (Luc. *Asin.* 51) Schmid [11] attributes to an early Latin influence.

The accusative for the genitive after *καταδικάζουσι*—CXXIX 220 C, *καὶ ἡμᾶς καταδικάζουσι*—has no parallel, so far recorded, among other writers.

In CCLXVIII 394 E, *ἄμικτοι ὄντες πρὸς τοὺς ἄλλους ἀνθρώπους.* Basil uses *πρός* and the accusative where the dative is the ordinary construction. In this too, his is the only example noted.

An irregularity in the case following the preposition *πρός* is found in CXC 283 A, in which *πρός* with the accusative takes the place of *πρός* with the dative, in the sense of *in addition to.* *πιστεύω γὰρ τῷ ἁγίῳ Θεῷ, ὅτι δώσει σὺν ἡμῖν, πρὸς τὸ ἑτέρῳ τρόπῳ ἐξελέσθαι τῶν ἀναγκῶν, καὶ ἡμῖν ἄλυπον τὴν ζωὴν προξενῆσαι.*

b. Genitive.

The genitive case also shows few deviations from Classical Greek. According to Gildersleeve [12] the agent of the passive is put in the genitive with *ὑπό.* Other prepositions are sometimes used with special verbs and in special authors. *παρά* is used chiefly with verbs of *giving, taking,* and *sending.* *διά* is a post-Homeric con-

[10] Cf. Liddell and Scott.
[11] Cf. Schmid, IV, p. 616.
[12] Cf. Gildersleeve, I, 159-164.

struction. ἀπό is found chiefly in Thucydides. Of 430 instances of agent noted in Basil's Letters, 250 have παρά, 76 have ὑπό, 90 have διά, and four have ἀπό.

While παρά is often used with verbs of *giving, taking,* or *sending,* it is also used with other verbs, and it seems to have usurped to a great extent the place of ὑπό; as, ἐν μὲν οὖν τοῖς παρὰ τοῦ Καΐν τετολμημένοις, CCLX 397 A. τὰ παρ' ἡμῶν λαληθέντα, CCXCV 433 B. Cf. also CXXXI 224 B, CXXXVI 228 B, CXL 233 B, CXLI 234 E, CCCI 437 D, et alibi.

διά is used in its usual sense of an *agent through whom a thing is done:* τὴν (ἐπιστολὴν) διὰ τῶν ὀφφικιαλίων κομισθεῖσαν ἡμῖν. CXCVIII 289 B. Cf. also CCXVIII 331 B, CCXIX 332 C, CCXXXVII 366 B, CCXLIII 375 E, CCXLIV 376 B, CCLXXI 417 D, et alibi.

ἀπό for *agent* is unusual in Basil's Letters. Instances of it are: CXXXI 224 B, ὠλιγώθησαν αἱ ἀλήθειαι ἀπὸ τῶν νίῶν τῶν ἀνθρώπων; CXCVIII 289 B, αὐτῶν τῶν ἀδελφῶν ἀκριβῶς δυναμένων ἀφ' ἑαυτῶν διαγγεῖλαι; CCLX 398 E, λείπεται ἀπὸ παντὸς ἀναιρεῖσθαι; CCLXI 402 C, πάλαι ἀπὸ τοῦ ματαιόφρονος ἀρξάμενον Οὐαλεντίνου.

After the verb ὑπεροράω Basil, as a rule, uses the genitive case, a classical but rarer construction than the accusative; thus in I 69 B, ἐγὼ κατέλιπον τὰς Ἀθήνας . . . ὑπεριδὼν τῶν ἐκεῖ. Cf. also XXXII 111 C, CXXX 222 A, CLXII 253 A, CCLXXXIX 427 C, CCCXX 447 A.

Another rare classical construction met with in Basil is the genitive of the thing, instead of the dative, after ἀμείβομαι with the meaning *I recompense.* This is probably due to a confusion with the genitive of value. It is seen in CCXCVIII 435 A, καί σε ὁ Θεὸς τῆς τε ἀγάπης τῆς περὶ ἡμᾶς, καὶ τῆς ἐπιμελείας τῆς κατὰ τὸν βίον ἀμείψαιτο; and in CCCV 440 E, ὃν ἀμείψαιτο ὁ Κύριος τῆς ἀγαθῆς προαιρέσεως.

In CLIX 247 D, καὶ ἡ ἔννοια καὶ πᾶσα πρᾶξις τῶν ἐντολῶν αὐτοῦ ἠρτῆσθαι (ὀφείλει) Basil uses the simple genitive after ἀρτάομαι, omitting the preposition ἐκ or ἀπό, common in other writers.

c. Dative.

The dative case is used in Classical Greek with verbal adjectives in -τός and -τέος and with passive verbs (usually in the perfect

and pluperfect) to designate the agent. The dative of agent is rarely employed with other tenses than the perfect or pluperfect.[13] There is but one clear example of the dative of agent in the New Testament, i. e., in Luke 23, 15, and this is after a perfect participle.[14] Schmid gives the dative with the passive as of very frequent occurrence among the Atticists.[15] Basil has the dative after the passive fifty-five times; twenty-four after passive verbs or participles, sixteen after adjectives in *-τός*, and five after adjectives in *-τέος*. This usage evidently comes from the influence of the Atticists, since in Classical Greek the dative of agent after any tense other than the perfect or pluperfect is very rare, and Basil has the perfect only seven times, the present six times, and the aorist eleven times. Examples of the dative after the perfect passive are: LXXXV 178 D, *εἴρηται ἡμῖν τὰ ἡμῖν ἐπιβάλλοντα.* XCIX 194 B, *καὶ τί ἡμῖν ἐκ τῆς ὁμιλίας κατώρθωται.* Cf. also LXXXIV 177 B, CXI 203 E, CLXIII 247 B, CLXXIII 261 B, CCCXXIV 449 C. After the present, XXII 98 D, *τῶν κατορθοῦσθαι ὀφειλόντων τοῖς ἐσπουδακόσιν εὐαρεστῆσαι τῷ Θεῷ. ἐγκείσθω δὴ ἡμῖν καὶ αὐτὴ ἡ πίστις,* CXXV 215 E. Cf. also CXXIX 220 E, CCIV 303 E, 304 C, and CCXXIII 340 D. After the aorist, XCII 184 B, *ἐπέσχεν ὑμῶν τὴν ὁρμὴν ἡ δικαία τοῦ Θεοῦ κρίσις, ἐκπληρωθῆναι ἡμῖν τὴν διατεταγμένην ἐπὶ ταῖς ἁμαρτίαις ἡμῶν θλίψιν ἐπιμετροῦσα.* CXL 232 E, *μηδὲ δι' ἀνελπιστίαν τὰ πονηθέντα ἡμῖν προώμεθα.* Cf. also CXXX 222 E, CLXVII 237 C, CXLVIII 238 A, CL 239 B, CLIX 248 A, CLXV 255 E, CCXXIII 340 A, CCXLVIII 384 C, CCLXIII 405 E.

The examples of the dative after verbal adjectives in *-τέος* are: XXVIII 108 B, *οὓς φυλακτέον ὑμῖν, ἐγρηγορικοῦ τινος ποιμένος ἐπιστασίᾳ.* LXXXIV 177 A, *οὐ γὰρ ὁμοίως ἐντευκτέον ἡμῖν ἰατρῷ τε ἀνδρὶ καὶ τῷ τυχόντι.* CLXXXVIII 269 D, *ἀλλ' ἡμὶν οὐ φυλακτέον τὴν μίμησιν τοῦ σφάλματος.* CXCIX 295 A, *ὥστε τῶν σχημάτων ἡμῖν οὐ φροντιστέον.* CCCXXVI 450 B, *ἧς ἕνεκεν πάντα ποιητέον ἡμῖν τοῖς πρὸς τὴν μακαρίαν ἐλπίδα τὴν ζωὴν ἡμῶν ἀπευθύνουσιν.* After verbals in *-τός* the dative is much more common than after those in *-τέος*. The sixteen instances noted are: V 78 A, *ἔστι γάρ τις αἰτία ἀνθρώποις ἀκατάληπτον.* CXXIX 220 D, *οὐδὲν λογίζομαι αὐτοῖς ἀτόλμητον εἶναι.* CCLII 388 D,

[13] Cf. Smyth, 1488 and 1490.
[14] Cf. Robertson, p. 542.
[15] Cf. Schmid, III, p. 57; IV, p. 59, p. 612.

μαρτύρων τιμαὶ πᾶσι μὲν περισπούδαστοι τοῖς ἐπὶ Κύριον ἠλπικόσιν, ἐξαιρέτως δὲ ὑμῖν. Cf. also III 76 A (twice), XXVIII 107 D, LXVII 160 C, CXIV 206 D, CLI 242 B, CCXII 319 A, B, CCXXXIX 368 B, CCLX 397 C, CCLXXVII 422 A, CCCI 437 C, and CCCX 443 B.

A poetic [16] use of the dative adopted by Basil is that of *ἐν* with the dative to express means. Eight instances were found. CXXXIX 231 D, *οἱ δὲ ἐν φόνῳ μαχαίρας ἀπέθανον.* CXCVII 288 D, *ἐν γὰρ τῇ καθ' ἑαυτοὺς εὐσχημοσύνῃ τὸ κοινὸν πάντων εὐσταθὲς κατεμήνυον.* CLXXXIV 266 E (twice), *καταξίου . . . αὐτός τε ἀναπαύεσθαι ἐν τῷ φθέγγεσθαι πρὸς ἡμᾶς, καὶ ἡμᾶς παρηγορεῖν ἐν τῷ μεταδιδόναι ἡμῖν τῶν σεαυτοῦ ῥημάτων.* Cf. also CCXXVII 350 D, CCLX 397 B, and CCLXV 410 C (twice).

The later and rarer construction of the dative instead of the accusative is found after *προσβλέπω* in CXLV 226 D, *προσδοκῶ . . . τῷ σῷ προσβλέψαι προσώπῳ*, after *προσκυνέω* in CCXLIII 373 D, *ἀνάγκη γὰρ ἢ προσκυνῆσαι τῇ εἰκόνι, ἢ τῇ πονηρᾷ φλογὶ τῶν μαστιγῶν παραδοθῆναι*, and after *ἐχθραίνειν* in CCLIX 395 B, *οὐ μὴν ἐχθραίνειν δύναμαί τισι.*

In CCXCI 430 C *motion towards* is expressed by the dative where ordinarily a preposition with the accusative is used. Basil is referring to an old saying which occurs in Aristophanes and writes, *οὐχ ἧττόν ἐστι καταγέλαστον, ἢ γλαῦκα, φησίν, Ἀθηναίοις ἄγειν.* Aristophanes,[17] however, has *γλαῦκ' Ἀθηνάζε.* A somewhat similar example is seen in CXCI 285 A, where the dative takes the place of the accusative—*δραμούμεθα παρ' ἀλλήλοις*—in expressing motion.

3. *Noun used Adjectively.*

A peculiarity met with only once in the Letters is the use in IX 91 A of a noun, *λειτουργός*, as an adjective. The sentence reads, *καὶ κάτω που τῇ κτιστῇ καὶ λειτουργῷ φύσει συναριθμῶν.*

[16] Cf. Kühner-Blass-Gerth, II, 1, p. 436, A 7.
[17] Aristophanes, Av. 301.

B. Pronouns.

The following are the outstanding changes in the use of the pronouns:

1. *Reflexive Pronouns.*

Even in Classical Greek the reflexive pronoun of the third person is used for the second or first person, especially in the plural. In the Alexandrian period this practice becomes much more pronounced.[1] Basil has numerous instances of the reflexive of the third person used for the first and second persons. A comparison of the frequencies of the two forms, the reflexive of the third person and of the first person, shows that in the plural the form for the third person, *ἑαυτῶν*, is used for the first person fifty-nine times; e. g., *καὶ ἑαυτοὺς προσαπόλλυμεν*, VI 79 B; *εἰς ἀπόγνωσιν ἑαυτῶν ἐρχόμεθα παντελῆ*, LXXXII 175 A; cf. also XCI 183 A; CL 239 D; CCIII 301 C; et passim. On the other hand the true reflexive of the first person, *ἡμῶν αὐτῶν*, is employed but five times; viz., *οὐχ ἵνα διὰ τῆς ἀντιλογίας ἡμᾶς αὐτοὺς ἐκδικῶμεν*, CCVII 309 D; *ἡμῶν αὐτῶν γινόμεθα*, CCXCI 430 C; cf. also CCV 308 B; CCXCV 433 B; CCC 436 C. But in the singular the reflexive of the third person, *ἑαυτοῦ* or *αὐτοῦ*, is used for the first person six times; viz., *πῶς ἐμαυτὸν λογίσομαι· ἐξαρκεῖν ἑαυτῷ*,[2] XCVII 191 A; *ἐγενόμην καὶ ἔκφρων ποτέ, ὥστε ἀγνοεῖν αὐτὸς τὰ ἑαυτοῦ ῥήματα*, LI 143 D; cf. also CLVI 246 D; CCLXXI 417 D; CCLXXXIX 428 A,B. And the first person form appears one hundred and six times; for instance, *κατηγορήσω γὰρ ἐμαυτοῦ*, XXIX 109 C; *ἀλλ' ἐκεῖνο μᾶλλον ἐμαυτῷ συνεπίσταμαι*, LI 143 E; cf. also LXVI 158 E; CXI 203 D; CLXII 253 A, et passim. For reflexive pronouns of the second person plural the form of the third person plural is used twenty-eight times; as, *μὴ . . . χωρίζειν ἡμᾶς ἀφ' ἑαυτῶν*, XC 181 E; *πείθετε ἑαυτοὺς ὑπομένειν τὰς παρ' αὐτοῦ ἀδικίας*, CCLXXXVII 426 C; cf. also CXCI 285 A; CCXL 370 C; CCLXV 411 A; et alibi. The second person form is not found at all. The third person singular is used for the second person singular nineteen times; e. g., *πρέποι δ' ἂν οὖν τῷ τοιούτῳ τοὺς ἄλλους ἕλκειν πρὸς ἑαυτόν*, LIX 153 E; *οὕτω σπούδασον χρήσασθαι ἑαυτὸν τῇ σπουδῇ*, CIX 202 D;

[1] Cf. Kühner-Blass-Gerth, II, 1, p. 571.

[2] Note the use of the first and third person form for the first person in the same sentence.

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cf. also CCIX 313 B; CCXCVI 434 B; CCCII 439 D; et alibi. And the second person form is found seventy-four times; e. g., *μέγαν σεαυτῷ τὸν μισθὸν κατεκτήσω*, XXXIV 113 D; *ἐὰν μή τι αὐτὸς ἄξιον τῆς σεαυτοῦ φιλανθρωπίας διανοηθῇς*, LXXXIV 177 D; cf. also XCVI 189 E; CXV 207 E; CXCI 284 D; et passim.

Thus we may say that Basil is still under the influence of early usage since he employs the singular reflexive pronouns in their proper persons to a greater extent than he conforms to the later usage of employing the forms of the third person throughout. For the plural, however, he shows the tendency of later Greek writers and he almost entirely disregards the forms of the first and second persons, nearly always using the form of the third person.

2. *Demonstrative Pronouns.*

A distinction exists in Classical Greek between the demonstratives *οὗτος* and *ὅδε*. *ὅδε* points with emphasis to something near at hand; *οὗτος* refers to something close by, but not so vividly as *ὅδε*. Again, *ὅδε* has reference to what follows; *οὗτος* generally to what precedes. *οὗτος* (especially in the neuter *τοῦτο*) may refer forward to a word or sentence in apposition.[3] In Hellenistic times *οὗτος* began to replace *ὅδε* and finally crowded it out entirely.[4] Basil shows this tendency of allowing *οὗτος* to take the place of *ὅδε*. In fact *ὅδε* is used only in referring emphatically to some person or thing near the speaker. It occurs principally in letters of recommendation and entreaty; as, *συγχαίρω τῷ ἀδελφῷ τῷδε*, CCXLIX 384 D; *ἐπειδὴ εὗρον πρέπουσαν διάκονον τῶν πρὸς τὴν σὴν σεμνότητα γραμμάτων τήνδε*, CCXCVII 434 C; *ὥστε σύγγνωθι τῷδε πολλὴν ποιησαμένῳ σπουδήν*, CCCXII 443 D; cf. also II 71 A; LXXV 170 E; CIX 202 C; CCLXXXIX 427 B; CCCIX 442 C; CCCXI 443 C; et alibi. Elsewhere *οὗτος* or *ἐκεῖνος* is found. In referring to a following phrase or clause in apposition, the neuter *ἐκεῖνο* is very common. This is a deviation from Classical Greek in which such a construction is very rare.[5] Examples of *ἐκεῖνος* so used are: *ἐκεῖνο πεπεισμένον, ὅτι κἂν οἱ λόγοι τῶν παρὰ Θεοῦ οἰκονομουμένων διαφεύγωσιν ἡμᾶς, ἀλλὰ . . . ἀπόδεκτόν ἐστι*, V 78 A; *ἐκεῖνο γὰρ εὖ ἴσθι, ὅτι*

[3] Cf. Smyth, 1241, 1245, 1248.
[4] Cf. Brugmann, p. 487.
[5] Cf. Smyth, 1257.

ἡ παροῦσα φροντὶς ταπεινώσεως ἡμῖν γέγονεν ἀφορμή, LVI 150 E; ἀλλ' ἐκεῖνο πεπεῖσθαι ὀφείλομεν ὅτι πάντως συμφέρει τὸ γινόμενον, CI 197 B. Instances of οὗτος employed in the same manner are: καὶ τοῦτο προστραγῳδήσουσιν, ὅτι ἐγενόμην καὶ ἔκφρων ποτέ, LI 143 D; ταῦτα πολλάκις ἐπ' ἐμαυτοῦ γενόμενος διενοήθην ὅτι εἰ ἡμῖν etc., LXVI 158 E; ἔν γε τοῦτο τολμῶ καυχᾶσθαι ἐν Κυρίῳ, ὅτι οὐδέποτε πεπλανημένας ἔσχον τὰς περὶ Θεοῦ ὑπολήψεις, CCXXIII 338 D.

3. *Reciprocal Pronouns.*

The reciprocal pronoun is found very frequently throughout the Letters. The only instance worthy of note is CXXVIII 220 A. δοκεῖ . . . ἀρκεῖσθαι ἡμᾶς ἀλλήλοις, where the reciprocal pronoun takes the place of the reflexive.

C. Verbs.

1. *Tense.*

One of the most noticeable peculiarities of the verb in the Letters is the frequency of the perfect tense. This is probably due to the fact that in the κοινή the perfect is much more common than in the earlier Greek.[1] Instances are: ἀλλ' ἐπειδὴ τούτῳ δίτται δυνάμεις παραπεφύκασι, κατὰ τὴν ἡμετέραν τῶν εἰς Θεὸν πεπιστευκότων ὑπόληψιν, ἡ μὲν πονηρά, ἡ τῶν δαιμόνων, πρὸς τὴν ἰδίαν ἀποστασίαν ἡμᾶς συνεφελκομένη (ἐστί), CCXXXIII 355 E; also XXXIV 113 B; LII 166 B, C; LXXIII 167 A; CCLXXII 418 B; et passim.

2. *The Infinitive.*

The infinitive, especially the articular infinitive, is of very frequent occurrence in the Letters. Some of the more common uses of the infinitive in the Letters are:

a. Infinitive after Verbs of Necessity or Obligation.

In their original meaning there is a difference between δεῖ and χρή. δεῖ has the idea of something that ought or must be done because it is binding. χρή means that something must be done because fated. Homer uses χρή throughout to express necessity,

[1] Cf. Robertson, p. 894.

but δεῖ only once.[2] This is probably due to the fact that in Homer fate and the gods played so important a part. In the New Testament, on the contrary, δεῖ is so employed while χρή is found but once (Jas. 3, 10).[3] Moreover, in the New Testament the word τυχή is never found.[4] In Basil's Letters no such close distinction remains. χρή and δεῖ are, in general, found with apparently no difference in meaning. At the same time Basil does not scruple to use τυχή. Cf. I 69 A, IV 76 D, et alibi. Examples of δεῖ used with the sense of *fated* are: I 70 A, ἦ γὰρ ἀσθενεῖν πάντως ἔδει, καὶ διὰ τοῦτο ἀπολείπεσθαι· ἢ ἐπὶ τὴν ἐφ' ἁν βαδίζοντι συναπαίρειν μὴ δύνασθαι· ὀψὲ δέ ποτε μυρίοις πόνοις τὴν Συρίαν καταλαβόντα, οὐκ ἔχειν συνεῖναι τῷ φιλοσόφῳ πρὸς Αἰγυπτίους ἀπάραντι. And in the same section, οὗν ἔδει Αἰγυπτόνδ' ἰέναι, δολιχὴν ὁδὸν ἀργαλέην τε· καὶ οὐδ' ἐνταῦθα τὸ σπουδαζόμενον ἔχειν. χρή is found with this meaning in XX 97 E, ἃ εἴτε παιδιὰν χρὴ καλεῖν, εἴτε μικρῷ παιδιᾶς σπουδαιότερα, αὐτῷ σοι κρίνειν παρίημι; CCX 317 B, οὓς ἐὰν μὴ παύσωνται, λαλοῦντες κατὰ τοῦ Θεοῦ ἀδικίαν, ὀδύρεσθαι χρὴ μετὰ τῶν ἀρνησιχρίστων. CCCII 439 B, τὸ χρῆναι πάντως τὸν εἰς γένεσιν παρελθόντα, τοῖς καθήκουσι χρόνοις ἀπιέναι τοῦ βίου.

The ordinary signification, however, of δεῖ and χρή is that of binding, of something which ought or must be done; as, XIV 93 C, εἰ δεῖ ἀληθέστερον εἰπεῖν. XXII 99 A, ὅτι δεῖ τὸν Χριστιανὸν ἄξια τῆς ἐπουρανίου κλήσεως φρονεῖν. CLX 250 B, ἔδει ἀπηλλάχθαι. CCXLIV 378 D, δεῖ ὑπέχειν. IX 91 A, εἰ χρὴ τοὐμὸν ἴδιον εἰπεῖν. LXXXIV 177 A. χρή τι διάφορον ἔχειν. CXVIII 210 A, χρή με ἀπολαβεῖν.

δεῖ with the infinitive is the usual form for expressing necessity or duty in the Letters. It appears 205 times. χρή is found ninety-one times, ἀνάγκη or ἀναγκαῖον, fifty-six times, ὀφείλω, thirty-five times, and the verbal in -τέος fourteen times.

b. The Articular Infinitive.

The articular infinitive is found chiefly in rhetorical language, as in Demosthenes and in the speeches of Thucydides. The average number of articular infinitives in a Teubner page of Demosthenes is 1.25, of the speeches of Thucydides, 1.00, of Xenophon, 1.02, of

[2] Cf. Cunliffe, Homeric Dictionary.
[3] Cf. Robertson, p. 920.
[4] Cf. Jackson, p. 109, Note.

Isocrates, .60.[5] Basil, although his language is not especially rhetorical, employs the articular infinitive very freely in all cases. He has 588 instances of it in 488 pages of Benedictine text, an equivalent of about 575 Teubner pages, and giving an average of about 1.02 a Teubner page. In the *κοινή* and in later Greek the infinitive is rarely found except in the Pontic dialects.[6] Its occurrence there probably accounts for Basil's use of it.

He has it in the nominative case as subject, predicate, or in apposition with the subject about 140 times: as, *καὶ τοῦτό ἐστι θεοῦ ἐνοίκησις, τὸ διὰ τῆς μνήμης ἐνιδρυμένον ἔχειν ἐν ἑαυτῷ τὸν θεόν*, II 73 D; *δι' ὃν καὶ τὸ κακοπαθεῖν ἡδύ, καὶ τὸ ἀποθανεῖν κέρδος*, XVIII 96 E; *εἰ δὲ ἀρχὴ τοῦ ἀληθινοῦ βίου τοῖς κατὰ θεὸν ζῶσίν ἐστι τὸ τῶν δεσμῶν τούτων τῶν σωματικῶν τὴν ψυχὴν ἐκλυθῆναι· τί λυπούμεθα*, CI 197 C. Cf. also CXXIV 214 B, CLXXIV 262 B, CCXV 323 B, CCLVIII 394 D, CCCXV 445 A, et alibi.

In the genitive case the articular infinitive is found without a preposition about ninety times. Of this number, nineteen instances are of the appositional genitive; as, *τὴν ἀφορμὴν τοῦ προσφθέγγεσθαί σου τὴν ἀμίμητον καλοκἀγαθίαν*, XV 94 E; *ἐξουσία τοῦ ἁμαρτάνειν πολλή*, XCII 184 E. Cf. also CX 203 B; CXCIX 290 D; CCLX 400 A. This is a poetic construction, and, although found to some extent, is very rare in prose.[7]

The objective genitive appears about thirty-two times: *καὶ σκοπῷ τοῦ ἐπιστρέψαι τὸν ἁμαρτάνοντα*, XXII 100 C; *αἰτίαν γενέσθαι τοῦ μὴ ὑποδέχεσθαί τὴν σὴν εὐλάβειαν*, CXCVIII 289 D. Cf. also CXLVIII 238 B; CXIX 211 C; CXVI 208 C, et alibi.

The predicate use of the genitive is found three times: *ἐνὸς ἐγενόμην, τοῦ τὴν ὑμετέραν ἐκκλησίαν κατακοσμῆσαι μὲν τῇ τοῦ τηλικούτου ἀνδρὸς προστασίᾳ βοηθῆσαι δὲ αὐτῇ*, CII 197 E; *ὅλος ἐστὶ τῆς εἰρήνης καὶ τοῦ μηδὲν παρὰ τὴν αὐτοῦ αἰτίαν βλαβερὸν γίνεσθαι τῷ λαῷ τοῦ Θεοῦ*, CXXVI 217 D.

Purpose is expressed by the genitive of the articular infinitive without a preposition three times: *ἀπῆτει μὲν τὰ συμβάντα τὴν ἡμῶν αὐτῶν παρουσίαν· τοῦ*[8] *τε τὴν τιμὴν τῷ μακαρίῳ τοῖς οἰκειοτάτοις ὑμῖν*

[5] Cf. Goodwin, 788.

[6] Cf. Robertson, p. 1056.

[7] Cf. Smyth, 1322.

[8] *τοῦ τε τήν*—Harl. et Med. *τῷ τε τήν*, et paulo post *καὶ τῷ*, Benedictine Editors.

συνεκπληρῶσαι, καὶ τοῦ τῆς ἐπὶ τῷ πάθει κατηφείας ἀπ' αὐτῆς τῆς θέας τῶν σκυθρωποτέρων συμμετασχεῖν, XXVIII 106 B; *ἀλλὰ παρέξει ἡμῖν λοιπὸν σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑπενεγκεῖν,* CCLVI 391 C,

The genitive of the articular infinitive occurs after such adjectives as *αἴτιος, ἄξιος,* and *ἐνδεής* seven times; *τοῦ δὲ μὴ ἀντιφθέγξασθαι οὐκ ἐγὼ αἴτιος,* LVI 150 C; *γνώριζε . . . ἄξιον ὄντα τοῦ πιστεύεσθαι,* CXLII 235 B. Cf. also CIV 199 B; CXXXVIII 229 B (twice); CXII 204 D; CLXI 252 C. It is found after verbs of *lacking, sharing, separating, desiring,* etc., twenty-one times: *καὶ γὰρ οὐδὲ πολὺ ἀποδεῖ τοῦ νῆσος εἶναι,* XIV 93 D; *ἕκαστος γὰρ ἡμῶν καὶ τῷ κοινῷ τῆς οὐσίας λόγῳ τοῦ εἶναι μετέχει,* CCXIV 322 E. Cf. also CLVI 245 B; CCXL 370 A; CCXCI 430 A, et alibi. After comparatives the articular infinitive is put in the genitive case five times: *τί οὖν μακαριώτερον τοῦ τὴν ἀγγέλων χορείαν ἐν γῇ μιμεῖσθαι, . . . ὕμνοις καὶ ᾠδαῖς γεραίρειν τὸν κτίσαντα, . . . καὶ ὕμνοις ὥσπερ ἅλατι παραρτύειν τὰς ἐργασίας,* II 72 B. Cf. also III 75 D; CLVI 245 B.

The articular infinitive in the genitive case after a preposition is found fifty-six times. *ὑπέρ* with the genitive to express purpose is met with sixteen times: *ὅθεν ὑπὲρ τοῦ καὶ τὴν καθ' ἡμῶν κρατοῦσαν βλασφημίαν ἀπώσασθαι καὶ δεῖξαι πᾶσιν . . . ἠναγκάσθημεν μνησθῆναι τοῦ ἀνδρός,* CXXIX 221 A; *πόσου πότ' ἂν οὖν οἶει πρίασθαί με τὴν ὁμιλίαν σου, ὑπὲρ τοῦ γνωρίσαι με σοὶ τὰ λυποῦντά με,* CCXII 318 E. Cf. also CCXIX 332 D; CCLVI 391 B; CCLVIII 394 C, et alibi. This construction is common in Classical Greek.[9] There are also two instances of *ἕνεκεν* with the genitive of the articular infinitive denoting purpose, CCIV 304 D and CCXLIII 374 B.

In general, *ἕνεκεν* or *ἕνεκα* is used for cause, as in XIV 93 D, *ἑνεκά γε τοῦ πανταχόθεν ἐρύμασι περιείργεσθαι*; CXCIII 285 D, *ἀλλ' ἕνεκα μὲν τοῦ προϊδέσθαι τὸ μέλλον, οὐδὲν ἴσως τῶν γεράνων χείρους ἐσμέν*; LX 155 A; cf. also XCV 189 A; CXII 204 B (twice); CLVI 245 B (twice). *ὑπό* gives the cause in LXXIII 167 E, *ὑπὸ γὰρ τοῦ σφόδρα σπουδάζειν πίθανός σοι γενέσθαι.* The most common preposition for expressing cause, however, is *ἐκ.* This occurs fifteen times: *ἐκ τοῦ ἐλαφοτέρας ποιῆσαι τοῖς καταπονουμένοις τὰς θλίψεις,* LXXXIII 176 B; *οἷς ἐάν τινα δῶμεν ἀφορμήν, ἐκ τοῦ περιφέρεσθαι τοῖς δι' ἁπλότητα,* CCXIV 322 A; cf. also CXXV 215 C; CLI 242 A; CCXL 370 C; et alibi.

[9] Cf. Smyth, 2032g.

ἐκ is also found twice in CCLXV 409 C to express means. The genitive occurs after πρό in LXXIX 172 D, CXCIX 295 A, CCXXVI 348 E; after πρότερον in CCXXIII 341 E; after περί in CLXXXVIII 273 D and CCXXXVI 360 A; after ἄνευ in CCIII 300 A; after ἐκτός in CCIII 300 A; after ἄχρι in XXII 100 B; after μέχρι in CXXIX 220 E; after ἀντί in CXXVIII 218 E; and after πλήν in LIX 153 B and C.

The articular infinitive is used in the dative case without a preposition chiefly to denote cause. The Letters contain thirty-five instances of the dative of cause; as, ἡγούμεθα τοὺς μὲν ἀγνοίᾳ τῆς ἀληθείας ἴσως, τοὺς δὲ τῷ μή βούλεσθαι λυπεῖν τοῖς ῥήμασι, τοὺς δὲ καὶ οὐ μέλον αὐτοῖς, περιορᾶν τὰ γινόμενα, LXXIV 169 A; ἀλλ' οὖν τῷ σχολὴν καὶ διατριβὴν ἐμποιεῖν, διασπῶσι μὲν τὸ συνεχὲς τῆς ἐννοίας, CXXXV 226 C; cf. also CCXIV 322 B; CCXLIII 373 B; CCLXXII 419 C, et alibi. The dative of manner occurs four times; τῷ τὸν μὲν πρὸς ἡδονὴν ὁμιλεῖν, τὸν δὲ μηδὲ τῶν λυπούντων ἀπέχεσθαι, XX 98 A; cf. also XCII 184 E; CL 239 C. Means is expressed by the dative only twice; LXXXI 173 C, ὃς καὶ τῇ δυνάμει τῶν προσευχῶν, καὶ τῷ εἰδέναι τὰ βέλτιστα τοῖς πράγμασιν ὑποτίθεσθαι; CXXIII 213 E, πάντως δὲ αὐτῷ τῷ ὀφθῆναι ῥᾴους ποιήσων. The dative also follows πιστεύω, CL 241 A; πρόφασις, LXXXIV 177 B; and παραπλήσιον, CCLXVIII 414 C (twice).

The prepositions ἐν, ἐπί, and πρός are found with the dative of the articular infinitive thirteen times. ἐπί for purpose occurs three times; καὶ τοὺς συγκροτουμένους ἐπὶ τῷ καταστρέψασθαι τὰ τῆς πατρίδος πράγματα διαλύσεις, LXXI 165 D; cf. also CLXXVI 263 B; CCLX 399 A. It is met with twice denoting cause; ἐπειδὴ δὲ εἶδον ἄνδρα φίλον ἐναγωνίως διακείμενον ἐπὶ τῷ μετακληθῆναι, CXL 203 D; cf. LXV 158 A. Cause is also expressed by ἐν in VII 80 B, ἐν τῷ μὴ προχείρως ἀποδιδόναι τὰς περὶ Θεοῦ ἀποκρίσεις, and in CCXXXVI 364 B. ἐν is used principally with the dative to denote means, a poetic construction already mentioned in discussing the dative case. With the articular infinitive this construction is used five times: CLIV 243 C,[10] CLXXXIV 266 E (twice), CCXXVII 350 C, CCLX 397 B. In CCLXIII 405 D, the dative follows πρός meaning *in addition to.*

[10] ἐν τῷ δεῖξαι—Ita Med. Harl., et Coisl. primus. Editi ἐκ τοῦ δεῖξαι.—Benedictine Editors.

In the accusative case the articular infinitive is used as the direct object of verbs or in apposition with the direct object thirty-five times; as, *καὶ τὸ πόταμος ὑπὸ τῆς ἡσψχίας ἀφῇρηται*, XIV 94 A; *εἶδον . . . ἀλλὰ τὸ μή τι χεῖρον ἰδεῖν ἐν ταῖς ἐκκλησίαις γινόμενον, κέρδος τιθεμένους*, LXVIII 161 C; cf. also CXIII 206 C; CCXXIII 337 C; CCLXXXI 423 D, et alibi. As the subject or predicate of another infinitive it occurs nine times; *εἶτα οἰόμενος αὐτῷ σεμνότητά τινα φέρειν τὸ ἡμῖν συνανατρίβεσθαι*, LXXI 165 A; cf. also LXXVI 171 D (twice); CXIV 206 E; CXVI 209 A; CXXIV 214 D; CCXLIV 379 E; CCLVIII 393 C; CCLXXXVII 426 B.

The articular infinitive is found more frequently in the accusative case after a preposition than in any other case. There are 111 instances of *διά* with the accusative denoting cause. Examples are: *καὶ ἡ αἰτία πρόδηλος, ὅτι διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ἐψύγη τῶν πολλῶν ἡ ἀγάπη*, XCI 182 E; *Διὰ δὲ τὸ μὴ βούλεσθαι περὶ πίστεως σύνταγμα καταλιμπάνειν . . . παρετηρησάμην ἀποστεῖλαι ἃ ἐπεζητήσατε*, CLXXV 262 E; cf. also CLXXXIV 266 D; CC 298 B; CCXLII 371 B; CCCXVI 445 B, et passim.

Purpose is expressed by the accusative of the articular infinitive with *πρός* twenty-nine times, with *εἰς* eleven times, and with *ἐπί* once. *παρακαλοῦμέν σου τὴν ἡμερότητα μικρόν τι ἐκτεῖναι ἡμῖν τὴν προθεσμίαν, πρὸς τὸ καὶ τοὺς ἔξω τῆς πόλεως ὑπομνησθῆναι*, LXXXVIII 180 A; *οὐδενὸς τῆς παρ' ἡμῶν διδασκαλίας εἰς τὸ τὴν προαίρεσιν τοῦ ἀνδρὸς διδαχθῆναι προσδεομένου* CXXX 222 B; *τούτου χάριν πάντες ἤλθομεν ἐπὶ τὸ ἱκετεῦσαι τὸ μέγεθός σου*, CCXXV 345 A; cf. also CCLIV 389 E; CCLXXXIII 424 E; CCCXIII 444 A.

The articular infinitive in the accusative case is used with a preposition after verbs of motion ten times. After *πρός* it occurs twice, after *εἰς* three times, and after *ἐπί* five times; *ὅθεν τοσοῦτον ὕστερος ἦλθον τοῦ καιροῦ πρὸς τὸ γράφειν*, XCV 189 B; cf. LXXXIX 181 A; *δι' ἣν εἰς τὸ γράφειν Παυλίνῳ ἦλθεν*, CCXIV 321 C; cf. also 145 C; CCXVII 327 D; *οἱ γὰρ διὰ σπουδῆς ἀνθρωπίνης παρελθόντες ἐπὶ τὸ ἄρχειν*, XCII 184 E; cf. also LXV 158 A; CXXXV 226 E; CCLXXVIII 422 D; CCCXV 445 A.

In two places *πρός* with the accusative of the articular infinitive seems to express simple result; viz., CCXXIV 343 A, *πάνυ ὁ καθ' ἡμῶν θυμὸς ἐπισκοτεῖ τοῖς λογισμοῖς αὐτῶν πρὸς τὸ συνορᾷν τὸ συμφέρον*; and CCLXVI 413 C, *ἐκλυθήσονται καὶ παρήσουσιν ἑαυτῶν τὰς χεῖρας, πρὸς*

τὸ μὴ ἀνταίρειν τοῖς πολεμίοις τῆς πίστεως. It is found after expressions of *hindering, refusing,* and *hesitating,* fourteen times: XIV 93 C, LVIII 153 A, CLXII 253 A, CXCI 284 C, et alibi.

περί is followed by the accusative of the articular infinitive six times: LXXXIV 177 B, LXXXV 178 B, CXXVIII 218 D, 219 B, CXXXV 227 A, CLXXXVIII 268 B. μετά occurs twice, XCVIII 191 D and CCLX 401 B. διά followed by the accusative to express means appears in CXC 282 E, ἐκεῖνο σπουδασάτω ἡ σὴ σύνεσις, τοῦ ποιῆσαι περιγράψαι τῷ Ἰσαύρων τὸν ἴδιον κύκλον, διὰ τὸ χειροτονῆσαι αὐτὸν προσοίκους τινάς. In seven places, viz., CX 203 B, CXII 204 E, CXXXVI 227 C, CLX 250 C, CLXXXVIII 272 A, CXC 283 A, CXCVII 288 E, πρός is found with various meanings followed by the accusative case. εἰς is similarly found six times: LXXXIX 180 C (twice), CXII 204 E, CLXXIV 262 A, CXCIV 286 D, CCXVII 328 B.

c. Special Uses of the Infinitive.

In Letter CXC 282 B, λάθωμεν διὰ τὸ τῶν καλουμένων ἀδόκιμον εἰς εὐτέλειαν τὸν λόγον καταβαλόντες, ἀδιαφορίας μελέτην τοῖς λαοῖς ἐμποιεῖν, is an example of the late construction of λανθάνω with the infinitive instead of the participle. This construction is found in Classical Greek only a few times, and then obscurely or in emendations.[11] In the later κοινή the infinitive takes the place of the participle with λανθάνω.[12]

Basil employs the infinitive after ἐρυθριᾷν in CXLVIII 238 B, ἐπειδὴ αὐτὸς ἐρυθριᾷν μοι ἐδόκει τὰς ἑαυτοῦ συμφορὰς ἐναργῶς διηγήσασθαι, where the usual construction in Classical Greek is the participle or the accusative case. He is very fond of using ἔχω with the infinitive in the sense of *be able,* as in I 70 A, οὐκ ἔχειν συνεῖναι τῷ φιλοσόφῳ πρὸς Αἰγυπτίους ἀπάραντι.

3. *Participles.*

a. Adverbs Formed from Participles.

There are seventy-three instances in the Letters of adverbs formed from participles. Of these twenty-five are the dative of

[11] Cf. Kühner-Blass-Gerth, II, 2, p. 76; G. M. T., 903, 8.
[12] Cf. Robertson, p. 1102.

the participle *ὤν, τῷ ὄντι*, and eighteen are the regular adverbial form of the same, *ὄντως*. Besides these are found: *προηγουμένως*, LXXXIX 180 C, XC 180 D, CLXXIX 264 E, CCXCVII 434 C, CCCXXVII 450 C; *διαφερόντως*, LXX 164 B, CCXXV 344 C, CCLXIX 415 C; *προσηκόντως*, CXXX 222 A, CL 240 A, CCLXVI 412 C; *πρεπόντως*, LXIX 163 A, CCLXVI 411 E; *καθηκόντως* II 72 D, CCCVI 441 B; *ἀρκούντως*, VII 80 B, CLIX 248 D; *ἀφειδῶς*, CL 239 D; *εἰκότως*, CLXV 256 B; *ἐγγράφως*, XXIII 102 A; *συμφερόντως*, XXXII 111 D; *θαῤῥούντως*, LXXXII 175 D; *ἐλλιπῶς*, CLIX 248 E; *ἠμελημένως*, CCLXV 408 E; *ἐῤῥιμένως*, CCLXV 410 A; *περιεσκεμμένως*, XXIV 102 A; *πεφεισμένως*, CCXCVI 434 A; *λελογισμένως*, CCXCII 431 C; *τεθαῤῥηκότως*, CLII 242 D; *πεπλανημένως*, CCXL 369 B. The participial adverb is much more frequent in Basil than in Eusebius, in whom only nine instances are found.[13]

4. *Verbal Adjectives in -τός and -τέος.*

The verbal in *-τός* goes back to Indo-European time. In modern Greek the verbal is rare and is little more than an adjective. However, according to Robertson, Blass overstates it when he says that in the New Testament the verbal adjective has practically disappeared with the exception of forms like *δυνατός* which have become stereotyped as adjectives. In fact, the verbal in *-τός* is still common in the New Testament as in the *κοινή* in general.[14] In the Letters the verbal adjective in *-τός* occurs about 136 times, not with the force of the passive participle, but with the idea of possibility; as *οὕτως εὐπαράδεκτος ἔσῃ τῷ δεομένῳ τῆς θεραπείας*, II 74 B; *κατὰ τὰ ἀθεώρητα αὐτοῦ τῆς δικαιοσύνης κρίματα*, XCII 184 A; *εἰκόνα εἶναι τοῦ Θεοῦ τοῦ ἀοράτου τὸν Μονογενῆ*, CCXXXVI 361 B; cf. also CCXIX 332 B; CCXXXIII 356 B; CCCX 443 B, et passim; and also in the case of *φευκτόν*, of necessity, like the verbal in *-τέος*, *ὡς μηδὲν λοιπὸν τοῦ ἡμετέρου ὀνόματος φευκτότερον εἶναι τοῖς εὐλαβέσι*, CCXII 319 B; *εἰ δὲ εἰσί τινες φευκτοί, κατὰ τὸν τῆς ἀκριβείας λόγον εἰπάτωσαν ἡμῖν*, CCL 385 D; cf. also CXIX 210 C; CCX 314 D; CXXIV 214 D.

The verbal in *-τέος* has always been rarer than that in *-τός*. The one example in the New Testament, Luke 5, 38, is a survival of

[13] Cf. Fritze, p. 20.

[14] Cf. Robertson, p. 1095 f.

the literary style.[15] Fourteen instances of it are found in the Letters, showing that Basil is not at all averse to its use. They are: *προτιμητέος*, II 74 A; *φυλακτέον*, XXVIII 108 B, CLXXXVIII 269 D; *ἀπελπιστέον*, XXVIII 108 C; *πρακτέων*, LXVIII 161 A, LXXXII 175 D, CXLIV 236 A, CCIII 299 E; *ἐντευκτέον*, LXXXIV 177 A; *πειρατέον*, LXXXIV 177 A; *χρηστέον*, CLXXXVIII 270 C; *ἀκολουθητέον*, CLXXXVIII 270 C; *φροντιστέον*, CXCIX 295 A; *ποιητέον*, CCCXXVI 450 B.

The verbals are used by the Atticists, and the distinction in meaning between the forms in *-τός* and those in *-τέος* is usually kept,[16] but *φευκτός* and *ῥητός* have the same meaning as the verbal in *-τέος*.[17] Eusebius also makes use of these adjectives, keeping a distinction between them.[18]

D. The Simple Sentence.

1. *Commands and Prohibitions.*

Commands and exhortations are expressed in Classical Greek by the imperative, the first person subjunctive, the future indicative, and the infinitive used independently; prohibitions by *μή* with the imperative or subjunctive, the aorist subjunctive with *ὅπως μή*, and *μή* with the infinitive used independently.[1]

The imperative is Basil's usual form for giving commands. He has this in the present tense 180 times; e. g., *ἡ τούτων ἔννοια παραμυθία ἔστω*, VI 79 D; *σὺ δὲ ἄλλα γράφε, καὶ ταύτῃ ποίει ἡδίους*, IX 91 E; cf. also LXXIX 173 A, XCIX 194 D, CXIX 211 A, CCXLV 382 D; in the aorist 276 times; e. g., *εὐχαὶ πρὸ τῆς τροφῆς ἀξίως γινέσθωσαν τῶν τοῦ Θεοῦ παροχῶν*, II 75 A; *ἀνάβλεψον πρὸς τὸν οὐρανόν*, VI 79 D; cf. also CIX 202 D, CXVI 209 A, CLX 251 B, CCXLIV 380 C; in the perfect eighteen times. In Classical Greek the third person singular of the passive is the most common form of the perfect imperative. It expresses a command that something done or about to be done shall be decisive and final.[2] Basil has five examples of the third person; viz., *ἀλλὰ τοῦτο μὲν πεπαύσθω ἡμῖν*, CLVII 247 B; *πανοικεὶ τῶν εὐχῶν κεχωρίσθω*, CCLXXXVII 426 C;

[15] Cf. Robertson, p. 1097.
[16] Cf. Schmid, II, p. 55.
[17] Cf. ibid., II, p. 55.
[18] Cf. Fritze, p. 20.
[1] Cf. Smyth, 2155.
[2] Cf. G. M. T., 105.

εἰρήσθω, CLIX 248 D; μεμνήσθω, CCIV 304 E; εἰρήσθω, CCCXXIV 449 C. The perfect imperative of the second person is rare. When it is used it seems to be a little more emphatic than the present or aorist. In verbs whose perfect has the force of a present the perfect imperative in the ordinary form.[3] In the Letters, in the majority of instances the second person perfect is a form having the force of the present; as ἴσθι, LVI 150 D, CLXXI 260 C, CCXXXVII 365 C, CCCXXIV 449 B; μέμνησο, CC 298 D, CCXXXI 354 C, (μέμνησθε) CCLIX 395 C. Several times, however, it gives an emphatic command; as, πέπεισο, CLXXV 263 B, CCLXVI 413 A, (πέπεισθε) CCXXVII 350 B; παρακέκλησο, CXII 205 D, CLXV 256 C; κέχρησο, CLXXXV 267 B.

The prohibitions with the imperative are not so numerous. There are sixty-three instances of the present imperative with μή; μήτε δὲ ἐν χρώματι τὸ ἀνθηρὸν διωκέσθω, II 74 C; καὶ μὴ οἷου ταῦτα δυσχεραίνοντας ἡμᾶς γράφειν, XXI 98 C; cf. also LXXXV 178 D; CCVII 312 C; CCLXXII 419 B.

The subjunctive mood is used for exhortations twenty-four times; as, μικρὸν ἀναμείνωμεν, V 77 C; γράφωμεν γοῦν συνεχῶς, LXXVII 172 B; cf. also CXIII 206 C; CCXVII 330 E; CCXXII 335 E, et alibi. Prohibitions are expressed by μή with the subjunctive seventy-three times; as, μὴ ποιήσῃς αὐτῷ χαλεπωτέραν τὴν συμφοράν, VI 79 E; μὴ προδῶτε ταύτην τὴν παρακαταθήκην, CV 200 A; μὴ ἀκηδιάσωμεν πρὸς τὰ παρόντα, CCXXXIX 231 C; cf. also CLI 241 E, CCIII 301 A, CCLXXII 419 A.

With the exception of a few quotations from the Bible, Basil does not use the future indicative for commands. He has, however, the rare construction of ὅπως μή with the aorist subjunctive. There has been much discussion as to whether this construction is admissible, but it may be fairly claimed that the cases of ὅπως μή with the subjunctive in prohibitions are supported by the analogy of μή with the subjunctive in the same sense.[4] Basil's meaning seems to be clearly that of a prohibition; ὅπως οὖν μὴ τὸ τοῦ Διογένους πρὸς τὸν Ἀλέξανδρον καὶ αὐτὸς εἴπῃς, IX 91 C. Goodwin[5] claims that ὅπως alone, without μή is never used with the subjunctive in independent sentences. There is no analogy for such a use, as

[3] Cf. ibid., 107, 108.

[4] Cf. G. M. T., 283.

[5] Cf. ibid., 283.

there is for ὅπως μή, and little or no manuscript authority for the classical examples. However, Basil has three instances: LXV 158 A, ὅπως οὖν καὶ αὐτὸς πρὸς γοῦν τὸ ἑξῆς τὸν πρῶτον καὶ μέγιστον καρπὸν τοῦ Πνεύματος ἐπιδεικνύμενος τὴν ἀγάπην, ἀποῤῥίψῃς μὲν τὸ τῶν ὀργιζομένων σκυθρωπόν, ὅπερ ἡμῖν διὰ τῆς σιωπῆς ὑποφαίνεις, ἀναλάβῃς δὲ χαρὰν ἐν τῇ καρδίᾳ, εἰρήνην πρὸς τοὺς ὁμοψύχους τῶν ἀδελφῶν σπουδὴν καὶ μέριμναν ὑπὲρ τῆς τῶν ἐκκλησιῶν τοῦ Κυρίου διαμονῆς, and CII 198 A· ὅπως οὖν ἐπιδείξησθε[6] τὴν καλὴν ταύτην φιλοτιμίαν, καὶ τῷ ὑπερβάλλοντι τῆς θεραπείας παρακαλέσητε αὐτοῦ τὴν καρδίαν, also ἄγε οὖν, ὦ θαυμάσιοι, ὅπως τοῖς προπεπονημένοις ἄξια ἐπαγάγητε τὰ ἑπόμενα, καὶ φανῆτε μεγάλῃ κρηπῖδι ἀξιολογωτέραν ἐπιτιθέντες τὴν κορυφήν, καὶ περίστητε μὲν τὸν ποιμένα τῆς ἐκκλησίας, CLXXXIII 266 B. According to Goodwin[7] ἄγε and φέρε sometimes introduce this construction with the future indicative. Basil uses ἄγε with the subjunctive. Trunk[8] considers these among purpose clauses, depending upon an expressed ἄγε or upon a similar word, e. g., ὅρα or σκόπει, understood. But Basil seems clearly to give a command, and the Benedictine editors who make the translation apparently understood it in this manner, since they have used the imperative in Latin to translate ὅπως with the subjunctive.

The infinitive used for the imperative is chiefly poetic, and when used in prose has a solemn or formal force. The infinitive with μή for prohibitions is also poetic.[9] This construction occurs once in the positive and once in the negative; viz., CCLXXVI 421 B, μὴ δυσχεραίνειν αὐτῷ, μᾶλλον δὲ καὶ θαυμάζειν τῆς ψυχῆς τὸ γενναῖον. Basil gives a more solemn force to his petition to a pagan father in behalf of his Christian son.

In CCCXXIII 448 C, ἀλλὰ γράφοις ἡμῖν διὰ πάσης προφάσεως, is seen the imperative optative.[10] This is the only example found in the Letters.

[6] ὅπως οὖν ἐπιδείξησθε—Ita Mss. nostri summo consensu. Editi ὅπως οὖν ἐπιδείξεσθε—Benedictine Editors. However, the subjunctive is the more reasonable since the verb, παρακαλέσητε, coördinate with ἐπιδείξησθε, is subjunctive.

[7] Cf. G. M. T., 276.

[8] Cf. Trunk, p. 55.

[9] Cf. Smyth, 2013.

[10] Cf. Smyth, 1820.

2. *Wishes.*

Wishes referring to the future are expressed by the optative with or without εἴθε or εἰ γάρ; present unattainable wishes, by εἴθε or εἰ γάρ with the imperfect indicative, or by ὤφελον with the present or aorist infinitive.[11] For wishes referring to the future Basil prefers the simple optative; as, καὶ παράσχοι ὑμῖν ὁ Κύριος πᾶσαν εὐθηνίαν οἰκοῦ, XXII 96 A; μηδὲ γὰρ γένοιτό τι τοιοῦτο, LX 154 E; cf. also LXXXIV 177 B, XCVI 189 E, CXXXVI 228 B, CCXXX 353 E, et passim. This form occurs eighty-one times in the aorist tense and twice in the present, σώζοι σε τῷ βίῳ παντὶ ἡ μεγάλη τοῦ Θεοῦ χείρ, CXXXVI 228 B, and φυλάττοιο τῷ βίῳ παντί, LXXXIV 177 B. In three places, V 78 D, μόνον γένοιτο ἡμᾶς δι' ἀρετῆς τῇ καθαρότητι ἐκείνου ὁμοιωθῆναι, also CLXI 252 B and CCXXX 353 E, μόνον introduces the optative of wish. On one occasion, CLVI 246 C, the wish is introduced by μόνον εἰ, μόνον εἰ εὐδοκία γένοιτο τοῦ Κυρίου. Three times the wish appears in the form of a condition having μόνον ἐάν with the subjunctive; LXXV 171 A, μόνον ἐὰν θελήσῃς ὅλως διαναστῆναι; CXC 282 C, and CCXL 369 D. ἐάν alone introduces a wish with the subjunctive in CCXXX 353 D, ἐὰν καταζιωθῶμεν.

There are only two examples of εἴθε with the imperfect indicative for a present unattainable wish, LXXIV 169 B, ἀλλ' εἴθε γὰρ ἦν οἷον, and CCLV 390 A, εἴθε ἦν μοι δυνατόν; and two of ὤφελον, CXLIX 238 D, ὡς οὐκ ὤφελεν, and CCLVIII 394 B, ὡς οὐκ ὤφειλε. In both of these the infinitive following ὤφελον is omitted.

[11] Cf. Smyth, 1814, 1815, 1780, 1781.

E. Dependent Clauses.

1. *Purpose Clauses.*

The final particles are ἵνα, ὡς, or ὅπως, ὅφρα (in epic and lyric poetry), and μή.[1] ἵνα is the only purely final particle. It appears in Homer as a fully developed final conjunction, and in Plato and the orators it almost exterminates the other conjunctions.[2] Polybius (Books I-V) uses ἵνα exclusively; and the New Testament has ἵνα about twelve times as often as ὅπως, and ὡς perhaps once.[3] In pure final clauses the mood is regularly subjunctive if the verb of the main clause is primary, and optative if the verb of the main clause is secondary. However, final clauses after secondary tenses may and often do take the subjunctive.[4] On the other hand, the use of the optative after primary tenses is very rare, and is to be viewed as an irregularity.[5] In the New Testament the optative in final clauses after secondary tenses is non-existent. But the Atticists and the artificial Byzantine writers used the optative as a mark of a "pretty Attic style."[6] Basil has 223 examples of ἵνα with the subjunctive, six with the optative, and two with the indicative, as compared with nine instances of ὅπως and five of ὡς. Four of the occurrences of ἵνα with the optative are after secondary tenses, viz., CXXXI 224 C, *ταῦτα νῦν μὲν ἀπεκρινάμην πρὸς τὸν ἀποσταλέντα τόμον· ἵνα αὐτός τε εἰδείης τὴν ἀλήθειαν.* Cf. also LVIII 152 C, CCXIV 322 D, and CCLXXXIX 427 C. The remaining two follow primary tenses; *δι' αὐτῆς προσφθέγγομαί σε, προηγουμένως παρορμῶν ἐπὶ τὸ ἔργον τὸ τοῦ Κυρίου, ἵνα σε ὁ ἅγιος Θεός, . . . ἀξίαν καὶ τῶν μελλόντων ἀγαθῶν κατασταίησειν,* CCXCVII 434 C, and *ἀλλὰ ταῦτα μέν μοι πρὸς σὲ εἰρήσθω, ἵν' αὐτός τε εἰδείης καὶ τὸν ἄνδρα οὔτε ἄλλως ὄντα εὐπαράγωγον,* CCCXXIV 449 C. The two examples of ἵνα with the indicative are: CCLVI 391 A, *ἐπεθύμουν ὑποθέσεις γοῦν εὑρίσκειν συνεχεῖς τῶν πρὸς ἡμᾶς γραμμάτων, ἵν' ὥσπερ οἱ τοῖς ἀγωνιζομένοις ὑποφθεγγόμενοι, καὶ αὐτός τινα ὑμῖν . . . ἐνεβόησα,* and CCLXV 411 B, *ἔδει οὖν πάντας πληροφορεῖσθαι, τοὺς ἐν τῇ αὐτῇ συναφείᾳ τυγχάνοντας ὑμῖν, ἵνα καὶ τὰ γινόμενα μᾶλλον βεβαιωθῇ ἐν τῇ πλειόνων συγκαταθέσει, καὶ ἡ εἰρήνη μὴ διεσπᾶτο.* The construction of ἵνα with a past tense of the indicative for

[1] Cf. G. M. T., 302.
[2] Cf. Ibid., 311.
[3] Cf. Robertson, p. 982.
[4] Cf. G. M. T., 317, 318.
[5] Cf. Ibid., 322.
[6] Cf. Robertson, p. 983.

purpose is used in Attic Greek to signify that the purpose is dependent on some unaccomplished action or unfulfilled condition, and therefore is not or was not attained. Both moods, subjunctive and indicative, may occur in the same sentence.[7] The second quotation from Basil is an illustration of this.

The final particles which have a relative origin, ὡς and ὅπως, occasionally have ἄν or κέ in final clauses with the subjunctive.[8] In Homer ὥς κε and ὡς ἄν sometimes have the optative in final clauses after both primary and secondary tenses. ὡς ἄν with the optative in Attic prose is found chiefly in Xenophon. It is never strictly final, but the optative with ἄν is potential. ὅπως ἄν with a final potential optative occurs once in Thucydides, four times in Xenophon, and once in Aeschylus.[9] Basil uses ὡς ἄν with the optative five times; *ὥρμησα μὲν καὶ αὐτὸς καταλαβεῖν σοῦ τὴν τιμιότητα, ὡς ἂν μὴ τῇ ἀπολείψει ἔλαττόν τι ἔχοιμι τῶν διαβαλλόντων*, XCIV 187 C. and another in the same section; one in CCX 316 D, CCCXXVIII 450 E, and CCLXIX 415 B. There is one instance of ὡς with the subjunctive, i. e., *καὶ διαγγελθήτω πάσῃ τῇ κώμῃ ἀπρόσδεκτον αὐτὸν εἶναι πρὸς πᾶσαν κοινωνίαν χρήσεως βιωτικῆς, ὡς ἐκ τοῦ μὴ συναναμίγνυσθαι ἡμᾶς αὐτῷ, γένηται παντελῶς κατάβρωμα τοῦ διαβόλου*, CCLXXXVIII 427 A.

Three examples of ὅπως μή with the subjunctive are found; viz., LXIX 163 B, *καὶ φροντιεῖς δηλονότι, ὅπως ἐπιστάντες, ἐὰν ὁ Θεὸς θέλῃ, μὴ ἐναφῶσι ταῖς ἐκκλησίαις τὰ σχίσματα, ἀλλὰ τοὺς τὰ αὐτὰ φρονοῦντας παντὶ τρόπῳ εἰς ἕνωσιν συνελάσωσι* (in this sentence ὅπως is also used alone with the subjunctive), and CXII 205 B (twice), *ὅπως οὖν μήτε αὐτὸς ψευσθῇ τῶν ἐλπίδων, ἃς ἐφ' ἡμῖν ἔσχε, καὶ ἡμῖν ὑπάρξῃ πρὸς τοὺς ἐνταῦθα σεμνολογεῖσθαι· παρακέκλησο, δέσποτα ἀνυπέρβλητε, ἐπινεῦσαι πρὸς τὴν αἴτησιν.* The optative with ὅπως ἄν appears five times; LXII 156 C (twice), *ὅτι προσήκει . . . καὶ πρὸς τὴν ἀναγκαίαν πρόνοιαν τῆς Ἐκκλησίας διαναστῆναι· ὅπως ἂν ὁ ἅγιος Θεὸς ἐπιμεληθείη, τοῦ ἰδίου ποιμνίου, καὶ παράσχοιτο ὑμῖν ποιμένα.* Cf. CXII 205 B (twice), and CLIV 243 E. In every instance this optative follows a primary tense.

μή, to introduce a negative final clause, was already established in Homer.[10] The history of the Greek language shows a gradual

[7] Cf. G. M. T., 333, 336.
[8] Cf. G. M. T., 325.
[9] Cf. Ibid., 329, 330.
[10] Cf. Ibid., 310.

decrease of final μή and an increase of the final particle with μή.[11] But μή and μήπως are preserved as final particles even in Modern Greek. The use of μήπως and μήποτε is practically the same. μήπως is followed by the subjunctive after both primary and secondary tenses.[12] Basil rarely uses this construction. He prefers ἵνα μή when introducing negative final clauses. However, he has one example of μήπως, i. e., ἐπέσχον ἐμαυτὸν ἀεί, μήπως δόξω τινὰς ὑμῖν πειρασμοὺς ἐπεγείρειν, CLXXIV 261 E, and two of μήποτε, viz., ὅτι οὐ δεῖ ἐν παροργισμῷ ἀδελφοῦ ἐπιδῦναι τὸν ἥλιον μήποτε ἡ νὺξ διαστῇ μεταξὺ ἀμφοτέρων, καὶ καταλίπῃ ἐν ἡμέρᾳ κρίσεως ἀπαραίτητον ἔγκλημα, XXII 101 A, and καὶ τότε τὸν τῆς πόλεως ἀναστήσομεν, μήποτε ἐμπόδιον ἡμῖν πρὸς τὴν μετὰ ταῦτα οἰκονομίαν γένηται ὁ προβαλλόμενος, καὶ εὐθὺς ἀρξώμεθα ἡμεῖς τοῖς οἴκοι πολεμεῖν, διὰ τὸ πλειόνων βούλεσθαι ἄρχειν· καὶ μὴ καταδέχηται τὰς χειροτονίας τῶν ἐπισκόπων, CXC 282 D. In this last example there is also an instance of μήποτε followed by μή, a construction that is rare but found among classical writers when the two are so far separated that the sound is not offensive.[13]

An irregularity in the mood after ἵνα i. e., ἵνα followed by the infinitive instead of the subjunctive, occurs once, CXI 203 D, πάντως δέ, εἰ καὶ ἡμεῖς οὐδενὸς λόγου ἄξιοι, ἀλλ' αὐτὸς τὸ μέτριον ἱκανὸν δυσωπῆσαι τὸν φιλανθρωπότατον τῶν ὑπάρχων, καὶ ἡμῖν δοῦναι συγγνώμην, ἵνα, εἰ μὲν μηδὲν πεπλημμέληται τῷ ἀνδρί, σωθῆναι αὐτὸν δι' αὐτὴν τὴν ἀλήθειαν· εἰ δὲ καὶ ἥμαρτεν, ἀρεθῆναι αὐτῷ δι' ἡμᾶς τοὺς ἱκετεύσαντας. Trunk[14] explains this as an anacoluthon and not extraordinary, since the verb on which ἵνα depends is itself an infinitive.

The infinitive in various constructions is much used by Basil for expressing purpose. ὥστε with the infinitive denoting purpose occurs 102 times. This construction Goodwin[15] explains as one class of result clauses introduced by ὥστε, saying that the consequence may be aimed at as a purpose, the consecutive clause becoming also final. It is found in the New Testament only six times as pure purpose, but is more frequent in the Septuagint.[16] Examples are: LXXXV 178 A, οὐ πανόμεθα κατὰ πᾶσαν σύνοδον διαμαρτυρόμενοι, καὶ ἰδίᾳ ἐν ταῖς συντυχίαις περὶ τῶν αὐτῶν διαλεγόμενοι, ὥστε τοὺς ὅρκους ἐπὶ τοῖς δημοσίοις τελέσμασι μὴ ἐπάγεσθαι παρὰ τῶι

[11] Cf. Ibid., 315.
[12] Cf. Robertson, p. 988.
[13] Cf. G. M. T., 306.
[14] Cf. Trunk, p. 54.
[15] Cf. G. M. T., 587, 3.
[16] Cf. Robertson, p. 990.

ἀπαιτητῶν τοῖς ἀγροίκοις. X 92 B, ἐξέπεμψα (τὸν υἱὸν) πρὸς τὴν σὴν σεμνοπρέπειαν· ὥστε καὶ σὲ αὐτὴν συναπτῆναι αὐτῷ, καὶ καταλαβεῖν τὴν καλιάν. XCVII 191C, ὑπὲρ ταύτης οὐδὲ πόνον ἐλλείπειν ὄντινα οὖν ἔγνωκα, . . . ὥστε τῶν μισθῶν τῆς εἰρηνοποιίας ἐπιτυχεῖν. Cf. also CII 198 B, CXX 212 A, CLX 249 C, CXCII 285 D, CCXLI 370 D. Fritze[17] finds but one instance of ὥστε used as a final conjunction with the infinitive in Eusebius.

In two places, XXXIV 113 B and CCLX 396 E, Basil uses ὡς as ὥστε with the infinitive to denote purpose. Two similar examples, according to Robertson,[18] are found in Westcott and Hort's Edition of the New Testament. In consecutive clauses with the infinitive ὡς is at times used for ὥστε by Herodotus, Xenophon, and the tragic dramatists.[19] Basil evidently made the same substitution, i. e., ὡς for ὥστε, with regard to final clauses. The two instances are: XXXIV 113 B, Κράτιστον οὖν . . . καὶ ταῖς ἡμετέραις αὐτῶν ψυχαῖς, ὡς μὴ ταῖς ἀφορήτοις ὀδύναις συνέχεσθαι, ἀναλγησίαν τῶν κακῶν συνεύξασθαι, and CCLX 396 E, ἐν ᾧ γίνονται αἱ τῶν μετριωτέρων ἁμαρτημάτων ἐκτίσεις, κατὰ τὴν φιλάνθρωπον ἐπιμέλειαν τοῦ ἀγαθοῦ Δεσπότου, ὡς μὴ τῷ ἀπεράντῳ αἰῶνι παραδοθῆναι ἡμᾶς εἰς κόλασιν.

The simple infinitive is used in prose to denote purpose, especially after verbs meaning *give, entrust, choose, appoint, take,* and *receive.* Verbs signifying *send, go, come,* usually take the future active participle. In poetry, however, the infinitive denotes purpose after these verbs.[20] Basil has twelve instances of the infinitive of purpose. Of these only one, i. e., καὶ σχολὴν δυδοῦσα τῷ λόγῳ παντελῶς αὐτὰ τῆς ψυχῆς ἐκτεμεῖν, II 72 A, follows a verb of *giving.* Ten are after verbs signifying *send, go, come;* as, καταξιώσῃς ἄνδρα σπουδαῖον πέμψαι εἰς τὴν Λυκίαν, κατασκέψασθαι, τίνες εἰσὶν οἱ τῆς ὀρθῆς πίστεως, CCXVIII 331 C, and ὅταν ἔλθῃ δοῦναι ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ, CCLI 388 D. Cf. also LXVIII 161 B, CXXIII 213 D, CLXI 252 E, CCXXXVII 366 A. One follows a verb of *rousing:* τίς ἀξιόπιστος διαναστῆσαι τὸν Κύριον, ἐπιτιμῆσαι τῷ ἀνέμῳ καὶ τῇ θαλάσσῃ, LXXXII 175 C.

The infinitive is exceedingly common in the New Testament for

[17] Cf. Fritze, p. 24.
[18] Cf. Robertson, p. 990.
[19] Cf. Kühner-Blass-Gerth II, 2, p. 501 A.
[20] Cf. Smyth, 2009.

expressing pure purpose, more so than in Attic. It has survived in the Pontic dialect of Modern Greek, though elsewhere it is displaced by *νά* and the subjunctive. This infinitive is common in the *κοινή* writers generally. It is found at this time principally with verbs of movement.[21] Basil adopts this later usage and employs the infinitive, as a rule, after verbs of motion.

Besides the simple infinitive to express purpose, purpose is also expressed by the genitive of the articular infinitive alone, by the genitive of the articular infinitive with *ἕνεκεν* and *ὑπέρ*, and by the accusative of the articular infinitive with *εἰς*, *ἐπί*, and *πρός*. These have already been considered in speaking of the articular infinitive. It is sufficient here to say that Basil makes frequent use of the articular infinitive in expressing purpose. About fifty-five examples are found in his Letters.

In Classical Greek purpose is expressed by the future participle, rarely by the present.[22] But in the New Testament the future participle has almost disappeared, as also in the rest of the literature of the *κοινή*; and, at the same time, a few instances of the present participle occur.[23] Basil, too, has almost disregarded the use of the future participle to express purpose. Only seven examples are met with in his Letters; viz., CXLIX 239 A, *καὶ νῦν ἔμφρουρος ἥκει τὰ λείψανα τῶν ὧδε κακῶν αὐτοῦ ἀποπληρώσων.* CCX 314 A, *ἄσμενος ἦλθον ἐπὶ τὴν ἐσχατιὰν ταύτην· οὐχ ὡς ἑτέροις ἐντεῦθεν πράγματα παρέξων, ἀλλ' ὡς αὐτὸς τὴν ἐμαυτοῦ θεραπεύσων ἐπιθυμίαν.* CCLXXXII 424 B, *ἀλλ' οὐ τῶν μαρτύρων ἀμελῆσαι δίκαιον· ὧν ταῖς μνείαις κοινωνήσων καλῶ.* CXXIII 213 E, *δώσων, προπέμψων,* and *ποιήσων.* The present is slightly more common than the future. Nine instances of it have been noted; viz., LXX 164 A, *ἀποστεῖλαί τινας τῶν ὁμοψύχων, ἢ τοὺς συμβιβάζοντας τοὺς διεστῶτας, ἢ εἰς φιλίαν τὰς ἐκκλησίας τοῦ Θεοῦ ἐπανάγοντας, ἢ τοὺς γοῦν αἰτίους τῆς ἀκαταστασίας φανερωτέρους ἡμῖν καθιστῶντας.* Cf. also XCVII 191 E, CXIX 210 D, E, CXXIII 213 E, and CCLXXXVI 425 E.

2. *Object Clauses and Infinitives.*

Besides pure final clauses introduced by *ἵνα*, the object clauses following *εὔχεσθαι* and its compounds, *προσεύχεσθαι* and *συνεύχεσθαι*,

[21] Cf. Robertson, p. 989.
[22] Cf. G. M. T., 840.
[23] Cf. Robertson, p. 991.

are found in the Letters with a similar construction. Goodwin [24] gives one example of this construction after λίσσομαι in Homer, and one in Demosthenes. However, it is very rare in Classical Greek, although it reappears in the later language, as in the New Testament. Basil has seven instances of it after εὔχεσθαι; as, ἀλλὰ μόνον εὔχου, ἵνα δώῃ ἡμῖν ὁ Κύριος μηδὲν κατὰ θυμὸν ἐνεργεῖν, CXXX 223 A. Cf. also CLXXXI 265 E, CC 298 B, CCXLIX 384 E, CCLXIV 407 E (twice), CCLXVII 413 E. He has nine after προσεύχεσθαι; παρακαλοῦμέν σε προηγουμένως προσεύχεσθαι ὑπὲρ ἡμῶν, ἵνα μὴ πρόσκομμα ὦμεν τῷ λαῷ, LXXXIX 180 C. Cf. also CXIX 210 C, CLXV 256 C, CXCV 287 A, CCV 308 C, CCXXXII 355 B, CCLIX 395 C, CCLXIV 407 E (twice). And two after συνεύχεσθαι; συνεύξασθε δὲ καὶ ἡμῖν τὴν εὐοδίαν, ἵνα παραγενόμενα ἐφησθῶμεν ἐπὶ τῷ παρόντι ποιμένι, καὶ συμπαρακληθῶμεν ἐπὶ τῇ ἀναχωρήσει τοῦ κοινοῦ πατρὸς ἡμῶν, CCXXIX 353 A.

An example of συνεύχεσθαι followed by ὅπως and the subjunctive is also found; i. e., συνευχόμεθα, ὅπως τῶν ὅλων Θεός, οὗ ὁ ἀγών, καὶ οὗ τὸ σκάμμα, καὶ δι' οὗ οἱ στέφανοι, προθυμίαν ἐμποιήσῃ, ῥῶσιν ψυχῆς παράσχῃ, καὶ εἰς τελείαν εὐδοκίμησιν τὴν παρ' αὐτῷ τὸ ἔργον ὑμῶν ἀγάγῃ, CCXXI 334 D. This is a rare construction in the New Testament, being found only with a few verbs of *beseeching*. Its occurrence there is much less frequent than in Attic.[25]

Object clauses after verbs of fear and caution ordinarily have the subjunctive after primary tenses and the optative after secondary tenses. However, the subjunctive is also found after secondary tenses when the fear is vividly presented. This is found especially among the historians.[26] In the Letters thirty object clauses, introduced by μή and having the subjunctive mood, are found. Of these twenty-five follow primary tenses; as δέδοικα μὴ προδοσίαν ἔχῃ τῆς ἀληθείας, XXVIII 106 D, and ἀλλ' ὅμως ὕποπτον ἡμῖν ἐστι τὸ ἄγαν φίλανδρον, καὶ περὶ πάντα χρηστόν, μήποτε ἔκδοτον δῷς σεαυτὴν τῷ πάθει, CCLXIX 415 D. Cf. also XXXVII 114 D, CXXX 222 B, CCXLIII 374 D, CCXXIX 352 B, et alibi. Five follow the aorist tense and have the subjunctive mood; viz., XCVIII 192 A, ἐφοβήθημεν μή που τὸ φαιδρὸν αὐτοῖς τῆς πανηγύρεως τῇ παρουσίᾳ ἡμῶν ἐπιθολώσωμεν. XCIV 187 D, καὶ ἄλλως ὤκνησα μήποτε εἰς ἀνάγκην

[24] Cf. G. M. T., 357.

[25] Cf. Robertson, p. 995.

[26] Cf. Smyth, 2225, 2226.

ἔλθωμεν ταῖς κατ' ἀλλήλων ἀντιλογίαις τρῶσαι τὴν ψυχήν σου. Cf. also CXXVI 217 E, CXXXI 224 B, and CCCIX 442 E.

Basil has about 1051 object infinitives after verbs of *will* and *desire,* and verbs taking a similar construction, as those of *commanding, urging, praying, fearing, hesitating,* etc. These are practically the same as in Classical Greek, with the exception of *πείθω* in the sense of *convince.* The regular classical usage for this is *ὡς* with the indicative or optative, and it rarely occurs with the accusative and infinitive.[27] Basil uses the construction of the infinitive with the subject accusative eighteen times. Examples are: *πείθομαι ἐπεσταλκέναι σε ἡμῖν,* LVI 150 B; *πάνυ δὲ πέπεισμαι μὴ πολὺν χρόνον παραμένειν τῇ δυστήνῳ ταύτῃ ζωῇ,* CCXII 319 C. Cf. also CCLXXIII 419 D, CCLXXXIX 427 B, CCCXV 445 A, et alibi.

3. *Result Clauses.*

Result clauses are introduced by the relative word, *ὥστε,* and more rarely, by *ὡς.* The verb following *ὥστε* may be the infinitive when it states that something may occur in consequence of the nature of an object or action; or it may be in the indicative mood if it states that the consequence actually occurred. *ὡς* is usually followed by the infinitive, but occasionally in Herodotus and Xenophon by a finite verb.[28] Basil has eleven instances of actual result expressed by *ὥστε* with a finite verb. The mood is indicative in all cases except one, XCVII 190 E, where the potential optative is used. Examples are: *ἀλλ' οὕτω, δύσερως ἦν, ὥστε ἢ τὴν ἐπὶ Πέρσας βαδίζειν ἔδει,* I 70 A; *τοσοῦτον γὰρ ἀπέχω τοῖς ἐπεσταλμένοις ἄχθεσθαι, ὥστε μικροῦ καὶ ἐγέλασα ἐπ' αὐτοῖς,* CCXLIV 377 A. Cf. also CLVI 245 B, XCII 184 D, CCLXXVII 421 D, CCLXXII 419 C, et alibi.

The infinitive is the usual form for expressing both actual and natural result in Basil's Letters. There are sixty examples of consecutive *ὡς* with the infinitive; as, *ἀλλὰ μὴν καὶ παχύτητος οὕτως ἔχειν ὁ χιτὼν ὀφείλει, ὡς μὴ δεῖσθαι κοινωνοῦ πρὸς τὸ θάλπειν τὸν ἐνδρυόμενον,* II 74 D. Cf. also XIV 93 D, CXXI 212 C, CCII 299 A, CCXXIX 352 E, CCLXVI 412 D, et alibi. As in Classical Greek, *ὥστε* is the more common conjunction for result clauses. It occurs with the infinitive 161 times in the Letters. Examples are: *ἐμὲ δὲ ἐπέλιπε*

[27] Cf. Smyth, 1992 N.

[28] Cf. Smyth, 2250, 2252, 2257, 2258.

παντελῶς τὸ σῶμα, ὥστε μηδὲ τὰς σμικροτάτας κινήσεις δύνασθαι ἀλύπως φέρειν, C 196 A; *ἀλλ' ὅμως τὰ δεύτερα τοσαύτην ὑπερβολὴν ἐφάνη ἡμῖν ἔχειν ἐν ἑαυτοῖς τῆς πικρίας, ὥστε ἐπισκοτῆσαι τοῖς προλαβοῦσι,* CXXXI 223 C; *οἱ τοσοῦτον κατεκράτησαν τῶν λαῶν, ὥστε οὐδὲν ἕτερον νῦν, ἢ τὰ τῆς Ἰουδαϊκῆς ἀλώσεως ἡμᾶς ἐνεικονίζεσθαι πράγματα,* CCXXXIX 367 C. Cf. also CXLI 234 D, CCVII 310 B, CCXXXVI 362 B, CCXLIV 378 B, CCXCI 429 E, et alibi.

οἷος and *ὅσος* denote result and commonly take the infinitive.[29] This construction is seldom found in Homer, and not at all in Hesiod; but it belongs especially to Attic prose.[30] Basil employs it very sparingly. *ὅσος* appears six times, and *οἷος* twice, with the infinitive to express result; for instance, *τοῦ τε σώματος τοσοῦτον μετεῖχεν, ὅσον τῆς ψυχῆς τὸ καρτερὸν ἐπὶ ταῖς ἀλγηδόσιν αὐτοῦ δεικνύναι,* XXVIII 107 C. Cf. also CXXXVIII 229 C, CLXII 253 C, CXCIII 285 E, CXCVI 287 C, CCXLIV 380 C, and for *οἷος*, XXVIII 106 C and CCXIX 332 B.

Twice Basil has the construction of *πρός* with the accusative of the articular infinitive to denote result; in CCLXVI 413 C, *ἐκλυθήσονται καὶ παρήσουσιν ἑαυτῶν τὰς χεῖρας πρὸς τὸ μὴ ἀνταίρειν τοῖς πολεμίοις τῆς πίστεως,* and CCLXVII 413 D, *οὐκ εἰμὶ ἐμαυτοῦ κύριος πρὸς τὸ ἀποδημεῖν ὅπου βούλομαι, καὶ συντυγχάνειν οἷς ἐπιθυμῷ.* Robertson[31] says that it is uncertain that *πρὸς τό* ever conveys the idea of result in the New Testament, although in Mt. 5, 28, it may express either purpose or result. W. F. Moulton (W.-M. p. 414 note) does not consider that *πρὸς τό* ever gives the idea of mere result but of subjective purpose. However, Basil's meaning in these two instances certainly is result.

Homer made use of the simple infinitive for result as well as for purpose.[32] In the New Testament also the infinitive is found with consecutive force.[33] Basil has one example of this infinitive in CCC 436 B, *καὶ τῷ ὄντι πολλῶν δακρύων καὶ στεναγμῶν ἄξιοι, ἐκπέμψαντες παῖδα ἐν αὐτῷ τῷ ἄνθει τῆς ἡλικίας ἐπὶ λόγων ἄσκησιν, ὑποδέξασθαι σιωπῶντα τὴν μακρὰν ταύτην καὶ ἀπευκταίαν σιωπήν.*

The construction after verbs of, or suggesting, hindrance often has a consecutive idea, and so may be considered here. The simple

[29] Cf. Smyth, 2497.
[30] Cf. Kühner-Blass-Gerth II, 2, p. 510.
[31] Cf. Robertson, p. 1003.
[32] Cf. G. M. T., 775.
[33] Cf. Robertson, p. 1001.

infinitive and the genitive or accusative of the articular infinitive with or without *μή* is the classical construction with such verbs.[34] Basil makes use of the simple infinitive after expressions of hindrance seventeen times; as, *οὐδὲν ἦν τὸ κωλύον αὐτῷ σοι δοκεῖν συνεῖναι ἡμᾶς, καὶ οἱονεὶ παρόντας καὶ συνόντας ἀπολαύειν* XX 97 C. *ἦν . . . οὐδὲν ἐκώλυεν, ὥσπερ κεφαλὴν ἐῤῥωμένην, παντὶ τῷ σώματι ἐπιχορηγεῖν τὴν ὑγίειαν*, LXVI 160 A. Cf. also CLII 242 C, CLX 250 A, B, CCXIV 322 B, CCLXII 404 E, CCLXXVII 421 D, et alibi. As regards the articular infinitive, he departs entirely from classical usage, i. e., the genitive or accusative of the articular infinitive after verbs denoting hindrance, and uses instead *πρός* with the accusative of the articular infinitive; and once, viz., CLXXXVIII 272 C, *οὐδ' ἀμφιβάλλειν ἡμᾶς προσῆκειν εἰς τὸ παραδέξασθαι, εἰς* is substituted for *πρός*. Examples of *πρός* so used are: *πῶς γοῦν ἠδυνάμην ἐμαυτοῦ κρατῆσαι, πρὸς τὸ μὴ οὐχὶ καὶ ἐκβοῶν τὸ τῆς ψυχῆς ἐμαυτοῦ πάθος διασημαίνειν*, LXIII 157 B. *ἔοικέ μοι τοῦτο καὶ ὄκνον ἐμποιεῖν πρὸς τὸ γράφειν*, CLXII 253 A. Cf. also I 69 A, LVIII 153 A, LXXIV 170 A, LXXXIX 180 C, XCIX 194 B, CLVIII 247 C, CXCI 284 B, C.

4. *Conditional Clauses.*

The conditional clause may be summarized most simply as:

		Protasis	*Apodosis*
Present	Simple:	*εἰ* with pres. or perf. indic.	pres. or perf. indic.
	Unreal:	*εἰ* with imperf. indic.	*ἄν* with imperf. indic.
	General:	*ἐάν* with subj.	pres. indic. or equivalent
Past	Simple:	*εἰ* with imperf., aor., or pluperf. indic.	imperf., aor., or pluperf. indic.
	Unreal:	*εἰ* with aor. or imperf. indic.	*ἄν* with imperf. or aor. indic.
	General:	*εἰ* with opt.	imperf. indic. or equivalent
Future	More Vivid:	*ἐάν* with subj.	fut. indic. or equivalent
	Emotional:	*εἰ* with fut. indic.	fut. indic. or equivalent
	Less Vivid:	*εἰ* with opt.	*ἄν* with opt.[35]

Conditional sentences do not always follow one class in both protasis and apodosis, but are sometimes mixed, having the apodosis of one class and the protasis of another.

[34] Cf. G. M. T., 807, 811.

[35] Cf. Smyth, 2297.

In general, Basil follows classical usage, but occasionally allowing himself more freedom he introduces constructions found only in works of later writers—in one instance only in his own Letters. In his Letters the simple present condition occurs in its pure form about 240 times; as, *τί γὰρ ἄλλο δεῖ γενέσθαι, εἰ τοῦτό σοι κέκριται,* LXXIII 167 B. *εἰ δὲ τοῦτο παντὶ τρόπῳ ἀπηγόρευται παρὰ σοὶ ἀλλ' ἡμᾶς γε τῆς ἐπὶ τῇ διακονίᾳ αἰτίας ἄφες,* LXXXII 175 E. Cf. also LXXXVII 179 C, XCI 183 B, CXV 207 E, CXLVIII 238 B, CLX 251 D, et alibi. Mixed present conditions, those having the protasis of a present and the apodosis of a past condition are met with fourteen times. An instance is, *ἔφριξε τάχα καὶ ὁ ἥλιος, εἴ τις αἴσθησις αὐτῷ,* VI 79 A. Cf. also CLVI 246 C, CLXXXVII 274 A, CCXXVI 347 A, CCXLII 371 C, et alibi. Nineteen present conditions having the future in the apodosis are found; as, *μᾶλλον δὲ εἰ καὶ τῆς χειρὸς ἔχεις ἀργῶς, οὐδὲ γράφειν δεήσει,* XX 97 C. Cf. also LIX 153 E, LX 155 B, CLXXII 260 C, CCXXI 334 C, CCXXXIII 356 E, et alibi.

The participle takes the place of the protasis of a simple condition about twenty-nine times, a small proportion considering the number of conditional sentences. This use of the participle is common in the New Testament, but disappeared in later Greek more rapidly than the use of temporal and causal participles.[36] An example of it is, *μὴ ἀξιοπίστου τινὸς μεσιτεύοντος τῇ εἰρήνῃ, ἀμήχανον,* CLVI 245 D. Cf. also II 72 A, CCX 316 A, CCXXV 364 E, CCLXXXII 424 A, et alibi.

There are only eight examples of the present unreal condition, and two of the present unreal combined with a past unreal apodosis. There is nothing exceptional about the construction of any of these. An instance of the present unreal condition is, *εἰ μὴ καὶ τῷ γήρᾳ ἐβαρυνόμην, καὶ τῇ συντρόφῳ κατείχομεν ἀσθενείᾳ, καὶ μυρίαις ταῖς κατὰ τὴν Ἐκκλησίαν φροντίσιν ἤμην πεπεδημένος, οὐδὲν ἄν με κατέσχεν αὐτὸι γενέσθαι παρὰ σέ,* CCLXXVII 421 D. Cf. also CXII 204 A, CLI 241 E, CLXI 252 D, CCXXXI 354 A, CCXLIV 380 C; and for the mixed construction, CL 241 C and CCCI 437 C. Two other present unreal conditions occur which have *ἄν* omitted in the apodosis; viz., LXVI 160 A, *ἦν εἰ συνέβη πρὸς ὁμόνοιαν ἐπανελθεῖν, οὐδὲν ἐκώλυεν,* and LXXIV 169 A, *εἰ μὲν οὖν ἦν δυνατὸν αὐτὸν ἐλθεῖν πρὸς*

[36] Cf. Robertson, p. 1129.

βασιλέα, τοῦτο κράτιστον μὲν τοῖς πράγμασι. κράτιστον is also used with an infinitive (which is here understood) in Classical Greek, in the apodosis of an unreal condition instead of *ἄν* with the indicative.[37]

The present general condition occurs about forty-three times introduced by *ἐάν* and eight [38] times by *ἄν*; as, *ἐὰν δὲ παράσχῃ ὁ ἅγιος Θεὸς θᾶττόν σε τῶν φροντίδων τούτων ἀπαλλαγῆναι, παρακαλοῦμέν σε*, XI 92 D. *κἂν πολλὴν παράκλησιν φέρῃ ὁ λόγος, ὀχληρός πως εἶναι δοκεῖ*, VI 78 E. Cf. also XXXIV 113 C, CXXV 215 C, CCX 316 A, CCXXX 353 C, CCXXXIV 357 B, CCXXXV 358 E, CCCXXII 448 A, et alibi. In CCCV 440 D, *ἐὰν (μνησθῇ) ἀγωνίστας τῆς εὐσεβείας . . . οὐκ ἂν ἔλοιτο ἕτερον πρὸ ὑμῶν ἀριθμῆσαι*, the present general condition is united with a future less vivid apodosis. Another present general condition which presents a slight peculiarity is that of XXII 100 C, *ὅτι δεῖ ἕκαστον μένειν ἐν ᾧ ἐτάχθη . . . εἰ μή τι ἂν οἱ ταῦτα πεπιστευμένοι δοκιμάσωσί τινα χρῄζοντα βοηθείας*, in which *ἐάν* is separated by *μή τι* and becomes *εἰ ἄν*, a sort of analysis of *ἐάν* that occurs in illiterate papyri.[39]

A departure from classical usage in Basil's Letters is the interchange of *εἰ* for *ἐάν* with the subjunctive mood, and *ἐάν* for *εἰ* with the optative mood. This first construction, *εἰ* for *ἐάν* with the subjunctive, is found often in Homer, occasionally in the poets and Herodotus, and very seldom and only in doubtful cases among Attic prosewriters.[40] However, among the later Atticists this form was revived.[41] The second construction, *ἐάν* with the optative, is also used by the later Atticists.[42] Trunk [43] thinks that with the exception of X 92 B, *ἴδοιμι*, these optatives may all be copyists' mistakes, although as far as I can discover there are no manuscript variations for any of them. And since there is evidently no mistake in the one place, why consider that all the others are mistakes? In Basil's Letters *εἰ* occurs with the subjunctive six times;

[37] Cf. G. M. T., 416.

[38] In one instance, however, CXV 207 E, *Κἂν ἐκχέῃ* is edited *ἐκχέει*, according to the Benedictine Editors.

[39] Robertson, p. 1025.

[40] Cf. Kühner-Blass-Gerth II, 2, p. 474, A1.

[41] Cf. Schmid I, p. 244; IV, pp. 85, 620.

[42] Cf. Ibid., IV, p. 90; Robertson, p. 1007.

[43] Cf. Trunk, p. 57.

viz., XCIX 194 D, CL 241 D, CLV 244 C, CXCIX 292 E, CCXXVI 349 C, CCLXIII 407 C. In one instance, CCXIII 320 D, *τέως δὲ οὐδὲ ἀναγκαῖον τὸ πρᾶγμα ἐφάνη, πλὴν εἰ μή τι αὐτὸς συμβουλεύσῃς*, the subjunctive follows *πλὴν εἰ*, but a varied reading has the future indicative, *συμβουλεύσεις*. There are five examples of *ἐάν* with the optative, X 92 B, C 195 E, CLXXVIII 264 B, CLXXXVIII 270 C, and CXCIII 286 A.

Another late usage followed by Basil, but only in two or three places, is that of *ἐάν* with the indicative mood. This became rather common in the *κοινή* and in the New Testament language, although it did not replace *εἰ* with the indicative.[44] The examples found in Basil are: *ἐὰν δέ τι δοκεῖ*[45] *καὶ ἀμφίβολον ἔχειν, ἐρωτήσατε ἡμᾶς, διά τινων μεσιτῶν, δυναμένων πιστῶς διακονήσασθαι τὰ ἡμέτερα*, CCIV 306 A; *οὐκοῦν ἐάν Τιμόθεον οἶδας, οἶδας αὐτοῦ καὶ τὴν φύσιν*, CCXXXV 359 C, *καὶ προθύμως εἶχον ἀντιφθέγξασθαι ἐάν τις κατὰ καιρὸν περὶ ἀντιγράφων ὑπέμνησε*, CCCXXII 447 E.

A construction peculiar to Basil and not found among other writers is that of *εἰ καὶ ὅτι* for conditional and concessive clauses. In his Letters this occurs ten times.[46] Trunk thinks that it may have been suggested by the negative expression, *εἰ μὴ ὅτι*. Cf. Trunk, p. 50. An example of this form is C 196 A, *πλὴν ἀλλ' εὔχομαι δυνηθῆναί μοι τὴν παλαιὰν ἐπιθυμίαν νῦν γοῦν διὰ τῆς βοηθείας τῶν σῶν προσευχῶν ἐκπληρωθῆναι· εἰ καὶ ὅτι πολλήν μοι πεποίηκε τὴν δυσκολίαν ἡ ἀποδημία αὕτη*. The remaining instances are: CXXII 213 C, CXXIX 220 D, CCVII 309 E, 312 C, CCXXIV 342 D, CCXLIV 381 A, CCXLV 382 D, and CCCXVIII 446 A.

As with the present, the past simple condition is rather frequent. About sixty pure past conditions are found, twenty past conditions combined with a simple present apodosis, and one combined with a future apodosis. Examples are: of the pure past condition, *ἦν εἰ συνέβη πρὸς ὁμόνοιαν ἐπανελθεῖν, οὐδὲν ἐκώλυεν*, LXVI 160 A; of the past having a present apodosis, *ἀναγκαῖόν ἐστιν, εἰ φύσει ἐν ἐπιθυμίᾳ κατέστηκε τῆς μακαρίας ὄντως διαγωγῆς*, XXIII 101 D; of a past condition having a future apodosis, *εἰ δὲ συνηθείᾳ τινὶ ἀνεξετάστῳ ἐπὶ τῶν ῥημάτων ἦλθεν ἡ γλῶττα . . . ἑαυτοὺς παραμυθησόμεθα*, LVI 150 D.

[44] Cf. Robertson, p. 1010.

[45] Editi *δοκῇ*, Benedictine Editors.

[46] Trunk, p. 50, counts eleven instances, but one is found in LXXXI 174 C, a letter whose authenticity is questioned.

There are about twenty-three past unreal conditions in the Letters; e. g., *εἰ μὲν οὖν παρῆν μοι τὸ γράμμα αὐτὸ ἂν ἐπέστειλα*, CLX 249 B; *εἰ γὰρ μὴ ἔτυχεν ἐπισκοπῆς, Θεοῦ εἶχεν ἂν πρόφασιν*, CCLX 397 E. Cf. also CXVI 208 D, CLXXXIII 266 B, CCXXIII 341 C, CCLXVI 413 B, et alibi. The unreal condition having *ἄν* of the apodosis omitted occurs seven times; viz., with *ἐβουλόμην* in CCXXXVII 365 C and with *ἦν ἀνάξιος* in CCLXXI 417 E, both used in the same manner in Classical Greek;[47] also with *ἐξῆρκει* in CLX 249 D and CCLXXII 418 D; with *συνέταξα* in CCXXXVII 365 C; with *ἐκώλυε* in CCLXX 416 E; and with the infinitive, *ἐπειχθῆναι*, in indirect discourse in CLXXII 260 C. Twice the unreal condition is found with a participle for the protasis; in LXXIV 169 B, *οὕτω γὰρ ἂν ἴσως ἀπ' αὐτῆς τῆς ἐναργείας τῶν ὁρωμένων συγκινηθείς, ἀφῆκάς τινα φωνὴν πρέπουσαν*, and in CCLVIII 394 D, *οὐ γὰρ ἂν εἵλου δηλονότι τὴν πρὸς αὐτοὺς κοινωνίαν, μὴ τοῦτο αὐτῶν μάλιστα τὸ μέρος ἀσφαλισάμενος*.

Among the future conditions the more vivid future condition is the most frequent, 127 instances being noted in the Letters; e. g., *ἐὰν μὲν οὖν ποτνιᾶσθαι ἐπὶ τοῖς συμβᾶσι καὶ δακρύειν βουλώμεθα, οὐκ ἐξαρκέσει ἡμῖν ὁ χρόνος τοῦ βίου*, V 77 D. Cf. also XX 98 A, LXXII 166 C, LXXXVI 179 B, CLX 249 E. Of these the majority are introduced by *ἐάν*, but sixteen are introduced by *ἄν* or *κἄν*, e. g., *κἂν μηδεὶς παρῇ ἐφ' ἑαυτῆς διαλέξεται*, XX 97 D. Cf. also XXII 99 D, LXV 158 C, CXIII 206 B, CCII 299 B, et alibi. There are several of the future more vivid conditions which are slightly irregular, as the two in CXLIX 239 A and CLXXV 262 C, which have a participle for the apodosis. Four others, viz., V 77 D, LII 146 E, CXLIX 238 D, CCCXXIV 449 B, have the future less vivid conclusion; four are joined to a simple present apodosis, viz., LXXI 165 B, LXXXVIII 180 A, LXXXIX 180 E, CXXVIII 219 D; and three have the protasis in the form of a participle, e. g., *προκαταβαλὼν γὰρ ἑαυτὸν διὰ ταπεινοφροσύνης, οὕτως εὐπαράδεκτος ἔσῃ τῷ δεομένῳ τῆς θεραπείας*, II 74 A. Cf. also VI 79 E and LXXIV 169 B.

Fourteen examples of the future emotional condition have been noted, and two of the future emotional combined with a simple

[47] Cf. G. M. T., 416, 425.

present apodosis. An instance of the emotional future is, *εἰ γὰρ ὄφθης μόνον, ἐφέξεις αὐτοῦ τὴν ὁρμὴν*, LXXI 165 D. Cf. also CVII 201 B, CXV 208 A, LXXIII 167 B; and for the future with the present apodosis, cf. CXXXIX 231 C and CCLX 398 E.

The future less vivid condition is not found as frequently in its pure form as when combined with other forms. The pure less vivid future condition occurs twenty-two times; e. g., *ὡς τάχα ἂν εἰ ἐξαγγείλαιμεν ὑμῖν τὰ λυποῦντα ἡμᾶς, διαναστήσαιμεν ὑμᾶς*, XCII 184 A. Cf. also XXV 104 E, XXX 110 A, CCXIV 322 B, CCXLII 370 A. Combined with the more vivid future this form occurs thirty-six times, and with the simple present, nineteen times. Examples of these are: for the future more vivid apodosis, *εἴ σε ἐνταῦθα πάλιν λάβοιμι, Σικελικὴν ἢ Ἰταλιῶτιν τρούφην ἀποδείξω τὰ πρότερα*, IV 76 E; also CXII 205 A, CXIII 206 C, CXXII 213 C, CCXVII 327 A. for the present apodosis, *εἴ τις οὖν οὕτως, ὡς εἶπον, ἐκδέχοιτο, προσίεμαι τὴν φωνήν*, IX 91 B; also XX 100 B, CLVI 245 D, CCL 385 B, CCLX 396 B.

There are nine instances of the future less vivid condition having the protasis in the form of a participle; e. g., *ἄλλῳ μέν τινι μὴ ἐπιστέλλων, τάχα ἂν δεξαίμην δικαίως ἔγκλημα ῥαθυμίας*. Cf. also LXXIV 169 A, D, CXIV 206 E, CLVI 245 C, CCX 314 B.

Basil has one instance of *εἰ* with the optative and one of *εἰ ἄν* with the subjunctive introducing protases which express a desire, and have the meaning *if haply* or *in the hope that*. They are, *εἴ πως δυνηθείη*, CCIV 304 D, and *εἴ πως ἂν . . . δυσωπήσητε τὸν Κύριον διαλλαγῆναι ἡμῖν*, CCXLIII 374 C.

5. *Indirect Discourse.*

In Classical Greek verbs of *saying* are followed by *ὅτι* or *ὡς* with the indicative or optative, or by the infinitive. Verbs of *thinking* as a rule, take the infinitive, rarely *ὡς*, and very rarely *ὅτι*. Those of *perception* take the participle, and, if denoting intellectual perception, also *ὅτι* or *ὡς*.[48] The gradual decline of the infinitive in later Greek is seen also in the infinitive of indirect discourse. The participle, too, after verbs of *showing* yielded to *ὅτι*; and thus the construction with *ὅτι* became the usual one for indirect discourse in later Greek.[49]

[48] Cf. Smyth, 2016, 2017, 2018, 2110, 2579. [49] Cf. Robertson, p. 1035 f.

Basil, in his Letters, uses the infinitive to a great extent in indirect discourse. He has *εἶπον* followed by the infinitive ten times, e. g., CCXXXI 354 E, *εἰπόντες παρὰ τῆς εὐγενείας σου ἐντολὰς ἔχειν ἐν σωματίῳ γράψαι*, and by *ὅτι* eleven times, e. g., CCXXVIII 351 C, *ἀλλὰ δικαιολογουμένη μὲν εἶποι ἂν ὅτι τὸν οἰκεῖον ἀπέλαβε*, although even in classical prose the infinitive with *εἶπον* as a verb of *saying* is rare.[50] *φημί*, which in Classical Greek regularly takes the infinitive but in later Greek has *ὅτι*, in Basil's Letters has the infinitive thirty times and *ὅτι* three times, viz., CCXXXIII 364 C, *ἐκεῖνό φαμεν, ὅτι ὑγεία καὶ νόσος, . . . οὐκ ἔστι τῶν κατὰ φύσιν ἀγαθῶν*. Cf. also CCIV 304 D and CCXLIV 379 C. After *ὁμολογῶ* the classical construction is the infinitive. In the Letters the infinitive after *ὁμολογῶ* occurs twenty-four times, *ὅτι* three times: viz., CCXXIV 343 D, *οὐ γὰρ ὁμολογοῦσιν ὅτι μετεμελήθησαν τῷ παρ' ἡμῶν ἐπιδοθέντι αὐτοῖς βιβλίῳ ὑπογράφοντες*, also CCXXXV 359 B and CXXV 215 B; and the participle twice, viz., CCXXXVI 364 A, *ὁμολογοῦμεν, ὥστε τὸν τοῦ εἶναι λόγον μὴ διαφόρως ἀποδιδόναι· ὑπόστασιν δὲ ἰδιάζουσαν*, and CCX 317 A, *ἀλλὰ χρὴ ἑκαστὸν πρόσωπον ἐν ὑποστάσει ἀληθινῇ ὑπάρχον*[51] *ὁμολογεῖν*. In the New Testament also the participle is found after *ὁμολογῶ*.[52] *λέγω*, always used with both constructions, with *ὅτι* and with the infinitive, is found in the Letters followed by the infinitive sixty-one times, and by *ὅτι* ten times; e. g., CCXXXV 358 D, *λέγομεν, ὅτι καθόλου μέν, ἐπὶ τῶν μαθημάτων, πίστις γνώσεως προηγεῖται*, and CCXXXIV 357 B, *καὶ γὰρ τὴν μεγαλειότητα τοῦ Θεοῦ εἰδέναι λέγομεν*. *νομίζω* has the infinitive sixty-four times and *ὅτι* once, viz., *νομίζω τοίνυν, ὅτι . . . ἡμᾶς προσῆκεν ἀθετεῖν αὐτῶν τὸ βάπτισμα*, CLXXXVIII 270 C. *ὅτι* is used here, evidently, to prevent the juxtaposition of two infinitives. With both *λέγω* and *νομίζω* the infinitive is fairly common in the New Testament.[53] *οἶομαι* has the infinitive thirty-seven times, and *ὅτι* twice: viz., LII 146 B, *ταπεινὴς γὰρ . . . οἰέσθαι, ὅτι, ὡς τὰ σωμάτικα, οὕτω γεννᾷ καὶ ὁ Θεὸς ὁμοίως*; and XXXVI 114 B, *οἶμαι ὅτι πάλαι ἔγνωσται τῇ εὐγενείᾳ σου. πιστεύω*, usually followed by the infinitive in Classical Greek, has the infinitive three times; viz., LXXX 173 B, *μίαν ἑαυτοῖς*

[50] Cf. G. M. T., 753, 3.

[51] Benedictine Editors— Sic iidem Mss. Editi *ὑπάρχειν*.

[52] Cf. Robertson, p. 1041.

[53] Cf. Ibid., p. 1036.

ὑπολείπεσθαι τῶν δεινῶν παραμυθίαν τὴν σὴν προστασίαν πεπιστευκότες, also CXVI 209 A and CCXXXV 361 A; and *ὅτι* twice, viz., CXC 283 A, *πιστεύω γὰρ τῷ ἁγίῳ Θεῷ, ὅτι δώσει . . . ἡμῖν ἄλυπον τὴν ζωὴν προξενῆσαι*, and CCXXXV 358 E, *πιστεῦσαι δεῖ πρῶτον, ὅτι ἄλφα λέγεται. πείθω* in Classical Greek takes either the infinitive or *ὡς*, and occasionally *ὡς* with a participle.[54] Basil uses *ὅτι* in place of *ὡς* sixteen times after *πείθω*; the infinitive once, LIX 153 B; and the participle without *ὡς* once, CCCI 437 D, *ὄντως ἐπείσθημεν τὸν τῆς παροιμίας λόγον ἐφ' ὑμῖν βεβαιούμενον. γιγνώσκω*, which in Classical Greek takes the infinitive, *ὅτι*, or a participle,[55] in the Letters is found twenty-five times with *ὅτι*, four times with the participle, and sixteen times with the infinitive. In the New Testament *γιγνώσκω* has the infinitive only once.[56] With *ὁρῶ* and *εὑρίσκω* the infinitive does not appear. Both admit the participial construction which occurs nineteen times with *ὁρῶ* and eleven times with *εὑρίσκω*. *ὅτι* also is found with *ὁρῶ* three times, viz., CCIV 304 C, 305 D, and CCXXVI 346 C. In the New Testament, the use of the participle after *μανθάνω* has been avoided, *ὅτι* having been substituted for it.[57] When followed by the infinitive it has the meaning *learn how*, and does not take indirect discourse. In the Letters the participle is not found with *μανθάνω*, but it is used five times with *ὅτι*, and is also found with the infinitive in indirect discourse four times; e. g., CCXII 318 C, *ἔμαθον δὲ ὀλίγαις ὕστερον ἡμέραις τῆς παρουσίας ἡμῶν ἐξεληλυθέναι σου τὴν λογιότητα*. Cf. also CXII 205 D, CXXVI 217 C, CCX 313 E (*καταμαθών*). *ἀκούω* in the New Testament still has the three constructions after it.[58] Basil, in the Letters, makes use of the three constructions also, but prefers the infinitive which occurs nineteen times, while *ὅτι* occurs nine times, and the participle but twice; i. e., CLXV 256 B, *ἀκούουσα τὴν τῶν πατέρων ἀγαθὴν κληρονομίαν διαφυλαττομένην ἐν σοί*, and CCCII 438 E, *ἀκούσας αὐτὸν ἀθρόως ἐξ ἀνθρώπων ἀνηρπασμένον*.

Basil shows a decided preference for the use of the infinitive in indirect discourse. *ὅτι* has not in his Letters, as in the New Testament[59] and in the *κοινή*,[60] replaced the infinitive of indirect dis-

[54] Cf. Kühner-Blass-Gerth II, 2, 9, A7.
[55] Cf. Smyth 2129, 2577.
[56] Cf. Robertson, p. 1036.
[57] Cf. Ibid., p. 1040.
[58] Cf. Ibid., p. 1042.
[59] Cf. Ibid., p. 1033.
[60] Cf. Brugmann, p. 600 f.

course. Nor does Basil use ὡς to any extent. Only twelve examples of it are found in the Letters. In one other instance, CCXIV 321 A, *ἔπειτα εἰς ἔννοιαν ἐλθόντες ὡς ὅτι τάχα ὁ Κύριος . . . ᾠκονόμησεν τὴν σὴν σεμνοπρέπειαν πάλιν ἐπὶ τῶν πραγμάτων φανῆναι, ὡς ὅτι* occurs with the meaning *that*. Robertson [61] thinks that there is no doubt as to the use of *ὡς ὅτι* in the declarative sense *that*. It is unclassical, but appears in the Septuagint (Esther 4, 14), and in *κοινή* writers. Late papyri (fourth century) show that *ὡς ὅτι* was used in the vernacular for *that*.

The indirect question, in general, follows the classical usage. A slight peculiarity, however, is shown in I 69 A, *κατ' ἐμαυτὸν ἔστρεφον μήποτε ἀληθές ἐστι τὸ παρὰ τῶν πολλῶν θρυλλούμενον*, where *μήποτε* introduces an indirect question. This may have been suggested by the construction *μή* followed by the present indicative, which is used after verbs of *seeing* to introduce an indirect question,[62] one example of which is found in the Letters, viz., CCVII 312 C, *σκοπεῖτε μὴ τὸν κώνωπα διυλίζετε*. Robertson, too, finds one example of the use of *μήποτε* introducing an indirect question. It occurs after *διαλογίζομαι* in Luke 3, 15. The mood here is optative, whereas in Basil it is indicative, but this has no significance since both moods are used in indirect discourse.

F. Negatives.

In the use of negatives Basil to some extent follows the development of the later Greek, in which the close distinctions in the use of *οὐ* and *μή* are no longer observed, although the root distinctions remain.[1]

1. *The Use of μή for οὐ.*

In the Letters *μή* takes the place of *οὐ* principally with the participle. Since the participle has *μή* when it states a condition or a reason which is regarded as the condition under which it takes place, and the participle with the article has *μή* when the idea is indefinite or when a person or thing is to be characterized,[2] it is difficult, in many cases, to say positively that, according to classical standards, *μή* should or should not have been used. Consequently,

[61] Cf. Robertson, p. 1033.
[62] Cf. G. M. T., 369, 1.
[1] Cf. Robertson, p. 1167.
[2] Cf. Smyth, 2728, 2731, 2734.

only the most outstanding examples have been noted; as, XC 182 A, *οἱ νέοι ἐλεεινότεροι, μὴ εἰδότες οἷων ἐστέρηνται*, where the participle expresses cause. Cf. also CCIII 301 B, CCX 315 A, CCXVII 320 D, et alibi. This is the most common use of the participle with *μή*. About seventeen instances occur in the Letters. The participle denoting concession is found with *μή*, contrary to classical usage; e. g., *ἐπίσκοποι δὲ ἀπὸ μόνης συκοφαντίας ἐάλωσαν, καὶ μηδεμιᾶς ἀποδείξεως τοις ἐγκλήμασιν ἐπενεχθείσης ταῖς τιμωρίαις ἐκδίδονται*. CCXLIII 373 C. Cf. also CXX 212 B. The participle also occurs with *μή* when denoting manner, another deviation from classical usage; e. g., CCXXIX 352 C, *ὅτι μὴ εἰς ὑπερθέσεις ἀγαγῶν τὸ πρᾶγμα, ἐξέλυσε μὲν τὴν σπουδὴν τῶν ἐπιζητούντων*. Cf. also II 73 E and CCXIX 332 B. With the participle of the indirect statement where *οὐ* is usually employed in Classical Greek, *μή* is found occasionally; e. g., CCXXIV 343 C, *τάχα δὲ κἀκεῖνοι φαίνονται καὶ Ἕλλησι καὶ Ἰουδαίοις γράφοντες, καὶ μὴ ἔχοντες ἔγκλημα*. Cf. also CCXXXVI 364 C.

With finite verbs *μή* occurs several times where *οὐ* is usual in Classical Greek; e. g., CLI 242 A, *ἐπειδὴ φησί, μὴ γίνεται τὰ πράγματα ὡς βουλόμεθα, ὡς γίνεται βουλόμεθα*, a simple causal clause introduced by *ἐπειδή*, which in Classical Greek takes *οὐ* for the negative. Again, in XXVIII 108 E, *ὃ μὴ γένοιτο, μηδὲ ἔσται τῇ τοῦ Θεοῦ χάριτι οὐδ' ἂν αὐτὸς εἴποιμι γε βλάσφημον οὐδέν, μηδέ* becomes the negative of a strong affirmation, attracted perhaps by the *μή* immediately preceding it. In CCXL 370 A, *εἰ μὴ τάχα τοῦτο λυπηρόν, ὅτι μηδὲν πεπόνθαμεν, μηδὲ ἠνομίσθημεν ἄξιοι τῶν ὑπὲρ Χριστοῦ παθημάτων*, is another use of *μή* unusual in Classical Greek but common in later Greek,[3] viz., *ὅτι μή* with the indicative in substantival clauses. However, Basil, as a rule, follows classical usage as regards the negative with *ὅτι* substantival clauses.

2. *The Use of οὐ for μή.*

The exchange of *οὐ* for *μή* as the negative, is much less frequent in Basil than that of *μή* for *οὐ*. One instance in which it occurs is XXVIII 108 E, *ὅτι εἰ καὶ πρὸς τὴν εἰρήνην τῶν ἐκκλησιῶν συντρέχοντα ἡμῖν οὐκ ἔσχομεν τὸν μακάριον*, a concessive clause in indirect discourse, which in Classical Greek ordinarily has *μή*. A somewhat

[3] Cf. G. M. T., 686.

similar example is that of οὐ in the protasis of a condition in CCLXXXII 424 B, εἰ δὲ ἡμῶν οὐκ ἀνέχῃ. In I 70 A there are two cases of ἔδει with οὐ as the negative of the infinitive following it. This negative governs the infinitive, and according to classical usage should be μή; e. g., ἔδει . . . συναπαίρειν μὴ δύνασθαι· ὀψὲ δέ ποτε μυρίοις πόνοις τὴν Συρίαν καταλαβόντα, οὐκ ἔχειν συνεῖναι τῷ φιλοσόφῳ, and πάλιν οὖν ἔδει Αἰγυπτόνδ' ἰέναι, δολιχὴν ὁδὸν ἀργαλέην τε· καὶ οὐδ' ἐνταῦθα τὸ σπουδαζόμενον ἔχειν.

Conclusion to Part I.

The most striking characteristics of the syntax of Basil's Letters may be summed up as follows:

As regards number, the collective singular is rarely used, and then with only two words, δάκρυον and πτερόν. The dual has not entirely disappeared from Basil's writings as from the New Testament and the later writers, although he employs it sparingly, six times in all the Letters. He makes frequent use of the first person plural for the first person singular, and often has both forms in the same letter or even in the same sentence.

The irregularities in the handling of the cases are few. The accusative, contrary to classical usage, follows ἔπεσθαι and καταδικάζω; πρός with the accusative follows ἄμεικτοι; and in one instance πρός with the accusative means *in addition to*. In the genitive the most striking variations are: the frequent use of παρά with the genitive for personal agent, the use of the genitive after verbs which take the genitive but rarely, as ὑπεροράω and ἀμείβομαι, and the omission of the preposition ἐκ or ἀπό, with the genitive after ἁρτάομαι. Basil uses the dative of agent rather frequently after verbals in -τός and -τέος and passive verbs of the present, aorist, or perfect tense. This is evidently due to the influence of the Atticists. A poetic use of the dative found in the Letters is that of ἐν with the dative for means. With προσβλέπω Basil has the late construction of the dative instead of the accusative. In two instances the dative is used after verbs of motion, where we would expect the accusative.

As regards reflexive pronouns in the singular, Basil employs them in their proper persons more frequently than he conforms to the later usage of the third person for all forms. In the plural, however, he nearly always uses the third person form for all persons.

In the use of demonstrative pronouns Basil has practically disregarded ὅδε except when referring emphatically to some person or thing near at hand. οὗτος is usually substituted for ὅδε. ἐκεῖνο and τοῦτο are used in referring to something which follows, a rare use in Classical Greek. The reciprocal pronoun is of very frequent occurrence.

The perfect tense of the verb is common in the Letters, as also in the κοινή. The infinitive, dying out at the time in all the dialects except the Pontic, is of very frequent occurrence. In expressing necessity δεῖ with the infinitive is the usual form in the Letters, but χρή, ἀνάγκη, ἀναγκαῖον, and ὀφείλω with the infinitive are also common. Basil in his Letters employs the articular infinitive in all cases very freely, averaging to the page more than Thucydides in his speeches, and averaging about the same as Xenophon. With certain verbs Basil prefers the infinitive to the participle, a late construction, viz., with λανθάνω and ἐρυθριάω. ἔχω with the infinitive, having the meaning *I am able,* is common in the Letters.

The participle occurs very frequently in the Letters. Adverbs formed from participles are rather common. About seventy-three are found.

The verbal adjective in -τός is found frequently; that in -τέος only occasionally.

In commands and prohibitions, Basil, as a rule, follows classical usage. He prefers the simple imperative in giving a command. However, he has the rare construction ὅπως μή with the aorist subjunctive for a prohibition, once; and the still more rare and disputed construction of ὅπως with the aorist subjunctive for commands, three times. Only once in the positive and once in the negative does Basil employ the poetic construction of the infinitive for a command and a prohibition.

To express a wish, Basil usually employs the optative. On three occasions he introduces the wish by μόνον, once by μόνον εἰ. Three other times he uses μόνον ἐάν with the subjunctive, and once ἐάν alone with the subjunctive. These are in the form of protases of conditional sentences with the apodoses lacking. There are two examples of εἴθε with the imperfect indicative and two of ὤφελον introducing wishes.

Purpose clauses in the Letters usually have ἵνα with the sub-

junctive. However, six instances occur of ἵνα with the optative, and two with the indicative. ὡς ἄν and ὅπως ἄν with the optative, both peculiarities of Xenophon's style, occur, each five times in the Letters. ὡς is found with the subjunctive once, and ὅπως μή with the subjunctive three times. Basil rarely uses μή alone to introduce a negative purpose clause; he prefers ἵνα μή. He frequently has the infinitive with ὥστε for purpose and twice has ὡς with the infinitive. The simple infinitive commonly used in the κοινή and in the New Testament Greek is another of Basil's devices for expressing purpose, especially after verbs of motion. The genitive of the articular infinitive alone, and with ὑπέρ and ἕνεκα, as well as the accusative with πρός, εἰς, and ἐπί, appear frequently as substitutes for purpose clauses. The participle of purpose is not common in Basil's Letters.

ἵνα also introduces object clauses after such verbs as εὔχεσθαι and its compounds. This is a rare construction in Classical Greek, though common in New Testament Greek. One example of a similar clause introduced by ὅπως is found. Basil has more than a thousand object infinitives after verbs of will and desire, and verbs taking a similar construction. After πείθω, besides the infinitive, Basil uses ὅτι instead of the classical ὡς.

Result is expressed by Basil in his Letters much more frequently by the infinitive than by a finite verb. ὡς, ὥστε, and occasionally οἷος and ὅσος are used with the infinitive. πρός with the accusative of the articular infinitive also occurs twice denoting result. After verbs suggesting hindrance Basil uses a construction peculiar to himself, viz., πρός with the accusative of the articular infinitive.

In conditional clauses Basil deviates occasionally from classical usage. Some of the outstanding peculiarities of his style in this respect are the use of ἐάν with the optative, εἰ with the subjunctive, and εἰ καὶ ὅτι to introduce conditional and concessive clauses. This last expression is found in no other writings as far as I can ascertain.

Basil employs the infinitive very much in indirect discourse, although in later Greek the construction is usually ὅτι with the indicative or optative. He avoids apparently the use of ὡς, which occurs only twelve times in the Letters, to introduce indirect statements. μήποτε, used to introduce an indirect question is a peculiarity worthy of notice.

Basil does not, to a great extent, confuse μή and οὐ as a negative. The most common variation from Classical Greek here is the use of μή with participles which in Classical Greek take οὐ. There are also occasional uses of οὐ where in Classical Greek μή would be expected.

Basil's Letters show marked Atticistic characteristics. The most noticeable deviation from Atticistic usages is his frequent use of the infinitive, a peculiarity of the Pontic dialect. As a whole, however, I would class Basil as a good Atticist.

PART II—VOCABULARY.

The plan of this portion of my work has been, first of all, to select those words which apparently were used by Basil alone and by him in but one place. There are about twenty-six such words, seven of which, viz., *ἀχειρόθετος*, *ἐνεξορύσσω*, *ὀνειροκάπηλος*, *ὀνειροπώλης*, *περιπαρίημι*, *προδιαμαρτάνω*, and *συναναπέτομαι*, appear in none of the three large dictionaries, Stephanus, Liddell and Scott (eighth edition, also two fascicles of the new edition), and Sophocles, upon which my study has been mainly based. Owing to the inadequacy of these dictionaries for my task, absolute accuracy in a study of this kind is impossible. The remaining classifications have been made, according as the information available permits, under the following headings: 1—Alexandrian period, from about the years 283 to 146 B. C.; 2—Roman period, from about 146 B. C. until about 330 A. D.; 3—Byzantine period, from about the year 330 on. I have also remarked such words as seem to be poetic. The words showing a change of meaning have been grouped according to the nature of the change. Lastly, I have noted the words taken over from the Latin and the Hebrew into Greek, and the titles used by Basil in addressing his correspondents.

Quotations from St. Basil have been given only (1), for words not appearing in other authors, and (2), for words appearing in other authors but with meanings in Basil not recorded in the dictionaries.

In citing other authors I have tried to give in each instance representatives of the various periods in which the word appears in the literature. In some cases, however, I have been able to find only one author cited for the word, or for the particular meaning of the word as used by Basil.

All occurrences of each word studied in the Letters are given unless they exceed five. If the word occurs between five and ten times, I have given only two or three citations and have added *etc.* More than ten occurrences I have indicated by the word *passim*.

Words apparently *ἅπαξ εἰρημένα*—i. e. found only in Basil and in Basil only once—are:

ἀναχειροτονέω—*to reordain.* CXXX 222 E, *ὅς γε, ὡς ἀκούω . . . ὅτι καὶ ἀναχειροτονῆσαί τινας ἐτόλμησεν.*

δυστροπεύω—*to be disagreeable.* CCXCIX 435 D, *τὸ μήτε ἔχειν πράγματα μήτε παρέχειν ἑτέροις, πλέονος ἄξιον τιθέμενος, ἢ ὅσου οἱ λοιποὶ τιμῶνται τὸ δυστροπεύειν.*

ἐνεξορύσσω—*to dig out.* CXCIX 294 D, *εἴ τις ὁμόσειεν ἐνεξορύξειν τοὺς ὀφθαλμοὺς τοῦ ἀδελφοῦ.*

ἐπικρατύνω—*to strengthen.* CCXIII 320 D, *καὶ τῶν ἐκεῖ τοὺς ὁμοδόξους καὶ ἐπικρατύνοντας*[1] *τὰ τῶν ἐκκλησιῶν συναγαγόντα.*

καταναισχυντέω—*to behave shamelessly to.* CCVII 310 B, *οἵ γε ἐπὶ τοσοῦτον ἡμῶν κατηναισχύντησαν ὥστε καὶ ὀνείρους τινὰς ἐφ' ἡμᾶς συμπλάσαι.* This word is recorded as Byzantine by Liddell and Scott, but no author is cited. It does not appear in Stephanus. Sophocles notes only this occurrence.

κατεπινοέω—*to devise against.* CCLXXI 418 A, *πλὴν ἀλλ', ὅπερ ἔφην, οὐδὲ κατεπενοήθη τι τοῦ ἀνδρός.*

παρατραχύνω—*to render rough.* XIV 94 A, *ὁ δὲ ὀξύτατα ὧν ἐγὼ οἶδα ποταμῶν ῥέων βραχύ τι τῇ γείτονι πέτρᾳ παρατραχύνεται.* This word is classed as Ecclesiastical by Liddell and Scott but no author is cited. Stephanus does not have the word, and Sophocles quotes only this place.

περιπαρίημι—*to implicate.* CXCIX 294 A, *περὶ τοῦ πρεσβυτέρου, τοῦ κατ' ἄγνοιαν ἀθέσμῳ γάμῳ περιπαρέντος, ὥρισα ἃ ἐχρῆν.*

προδιαμαρτάνω—*to fail beforehand.* CXCIII 286 A, *ἀλλὰ μὴ προδιαμάρτοιμεν*[2] *ὑπὸ τοῦ κακοῦ τοῦ τοῖς σπλάγχνοις ἐνιδρυμένου.*

συμπεριορίζω—*to limit with.* CCXCIV 432 E, *τοῦ δημιουργήσαντος ἡμᾶς . . . μὴ συμπεριορίσαντος τοῖς σώμασι τὴν διάνοιαν.*

συναναπέτομαι—*to fly away with.* X 92 B, *ὥστε καὶ σὲ αὐτὴν συναναπτῆναι αὐτῷ.*

συνεφαπλόω—*to spread over with.* CCXXI 334 C, *ταῖς ἀκτῖσι τοῦ ἡλίου συνεφαπλῶν*[3] *τῆς ἐξαστραπτούσης αὐτῶν λαμπηδόνος τὸ φαιδρόν.*

[1] *ἐπικρατύνοντας*—Ita Mss. sex pro eo quod erat in editis *ἐπικρατοῦντας.* Benedictine Editors.

[2] *προδιαμάρτοιμεν*—Non male Vaticanus Codex et ad marginem Claromontanus *προδιαρπασθῶμεν.* Nihil tamen mutandum duximus, quia vulgata scriptura nec sua sponte vitiosa est et pluribus antiquis Codicibus nititur. Benedictine Editors.

[3] *συνεφαπλῶν*—Ita Mss. octo. Editi *συνεφάπτων.* Benedictine Editors.

ὑποθρυλλέω—*to hint at.* CCXXXVII 366 B, ὑποθρυλλεῖται δέ τις συνόδου προσδοκία.

ἀναβαπτισμός—*rebaptism.* CXCIX 297 A, εἰ δὲ παρ' ὑμῖν ἀπηγόρευται τὸ τοῦ ἀναβαπτισμοῦ.

δουλαγωγία—*subjection.* CLXXXVIII 271 C, διὰ τοῦ συντριμμοῦ τῆς σαρκὸς καὶ πάσης δουλαγωγίας τῆς κατ' ἐγκράτειαν ἀποστὰς τῶν ἡδονῶν.

μικροκωμία—*little village.* CXC 282 D, σπουδὴ γενέσθω ἡμῖν πρότερον ταῖς μικροπολιτείαις ἤτοι μικροκωμίαις . . . δοῦναι τοὺς προϊσταμένους.

ὀνειροκάπηλος—*dream peddler.* CCXI 318 B,

ὀνειροπώλης—*dream seller.* CCXI 318 B, οὕτω διέθηκαν, ὥστε ἐπιλαθέσθαι με τοῦ παρ' ὑμῖν κωνείου, ὃ οἱ ὀνειροπῶλαι καὶ ὀνειροκάπηλοι, . . . καθ' ἡμῶν περιφέρουσιν.

ὑποφώνημα—*cheer.* CCXXII 335 B, ὡς μὴ τοῖς ὑμετέροις ὑποφωνήμασιν ἐπιῤῥωσθῆναι πρὸς τὸν ἀγῶνα. Liddell and Scott classify this word as Ecclesiastical and cite no author. It does not appear in Stephanus. Sophocles quotes only this place.

αὐτάγγελτος [4]—*self-announced.* CXVI 209 A, αὐτάγγελτος ἡμῖν ἡκέτω ἡ συμφορά.

ἀχειρόθετος—*not ordained.* CCXVII 325 C, εἴτε ἐν βαθμῷ τυγχάνοιεν, εἴτε καὶ ἀχειροθέτῳ [5] ὑπηρεσίᾳ προσκαρτεροῖεν.

κλαυσίδειπνος—*complaining of one's dinner.* CXV 208 B, οὐδὲ εὐνούχων γένος ἄτιμον καὶ πανώλεθρον· τοῦτο δὴ τοῦτο, ἄθηλυ . . . κλαυσίδειπνον.

φιλαιρετικός—*loving heretics.* CCXXXVII 356 D, εἰ μὲν καὶ αἱρετικὸς τὸ φρόνημα οὐκ ἐπίσταμαι . . . , πλὴν ἀλλὰ φιλαιρετικός.

ἀνυπερηφάνως—*not arrogantly.* CCLXVII 414 A, ἃ καταξίωσον ὑποδέξασθαι παρὰ τῆς ἡμετέρας ταπεινώσεως ἀνυπερηφάνως. This word does not appear in Stephanus; it is given as Ecclesiastical by Liddell and Scott, and is quoted for this place only by Sophocles.

ἐῤῥιμένως—*contemptuously.* CCLXV 410 A, οὕτω ταπεινῶς καὶ ἐῤῥιμένως ἐτόλμησεν ἐξηγήσασθαι.

[4] Arrian IV 2. Suspicor autem legendum αὐτάγγελοι. In Schmiederi Ed. 1798 legitur αὐτάγγελοι sine alterius lectionis αὐτάγγελτοι mentione. —Stephanus.

[5] ἀχειροθέτῳ—Consentiunt in hac voce optimi quique et antiquissimi Codices. Editi ἀχειροτονήτῳ. Benedictine Editors.

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τιμίως—*with honor.* CCXCVII 434 C, τιμίως παρενεγκὼν τὰς ἡμέρας τῆς παροικίας σου.

Five more words occur elsewhere in Basil's writings or more than once in his Letters but are recorded for no other author. They are:

εἰρηνοποιία—*peace-making.* XCVII 191 C, ὥστε τῶν μισθῶν τῆς εἰρηνοποιίας ἐπιτυχεῖν. Cf. also CLVI 245 B, CCIV 307 A, and CCXIX 332 E.

ἐπιξαίνω—*to scratch* (on the surface). CCLVIII 393 A, τὰ τραύματα ἐπιξαίνομεν. Cf. also Vol. II, 1, 46 C.

οἰνόπληκτος—*drunken.* CCX 317 C, ἅπερ αἱ οἰνόπληκτοι μήνιγγες ἐκβοῶσι. Cf. also Vol. II, 1, 126 D.

παρασυναγωγή—*illegal meeting* (of those in rebellion against ecclesiastical authority). CLXXXVIII 268 D, ὅθεν τὰς μὲν αἱρέσεις ὠνόμασαν, τὰ δὲ σχίσματα, τὰς δὲ παρασυναγωγάς. Cf. also 268 E, 269 A, B, CCLXV 409 C.

συνυποστηρίζω—*to support together with.* XCVII 191 A, οὔτε γὰρ ἂν ποῦς ἀσφαλῶς βαδίσειε μὴ συνυποστηρίζοντος τοῦ ἑτέρου. Cf. also Sermo III 484.

Since St. Basil lived in the early part of the Byzantine period, the majority of words belonging to that period found in his Letters are not recorded in any writings before his time. The following is the list of these words arranged according to parts of speech, i. e. verbs, substantives, adjectives, and adverbs. Of the verbs the first three are formed from adjectives, while the remainder, with the exception of ἀργολογέω, a noun combined with an adjective, have been made by the composition of an older verb with a preposition.

ἀντισταθμέω = ἀντισηκόω (Greg. Naz. Eust. 1875, 8), *to weigh against.* CCXXVI 347 D.

παροξυτονέω (Eust. 1600, 18), *to put accute accent on the penult.* CCXXXVI 363 E.

χρεωστέω (Greg. Naz. Epiphan. 27, 4), *to owe, ought.* X 92 C.

ἀργολογέω (Greg. Nyss. I 272 D. Ephr. I 72 D), *to talk idly.* XXII 99 C.

ἀντιστέλλω (Chrys. Ps. 104), *to differ from.* CLXXXVIII 276 B.

ἀπαχρειόω (Eust. Opusc. 169, 10), *to make useless.* CLI 242 A.

ἀποκτάομαι (Greg. Naz. II 404 C), *to be dispossessed.* CCLXXXIV 425 B. Eccl.

ἐναναπαύω (Greg. Naz.), *to rest in.* LXII 156 C.

ἐναποδύω (Himer. Or. 17, 2), *to strip off in.* CCXXII 335 B.

ἐπευφραίνομαι (Theod. Her. 1333 C), *to rejoice.* XV 94 E.

ἐπιστυγνάζω (Greg. Naz. I 941 B), *to be sorrowful.* CLXXXIV 266 D.

καταδεσμέω (Macar. 505 C. Cyrill. A. I 377 C), *to bind.* CLXXXVIII 275 A, ὅρκῳ δὲ καταδεσμοῦντος.

κατακτυπέω (Caesarius 876. Soz. 957 A), *to make a loud noise.* CCLXVI 412 A.[6]

καταῤῥυπόω (C. I. 3562, 6), *to sully.* LII 146 B, καταῤῥυποῦν ἑαυτοῦ τὴν διάνοιαν.

καταφαντάζω (Herm. Trism., pass., *to be like*), *to exhibit.* CCX 315 A.

μεταφρονέω (Bast. Mss. in Ind. Scap. Oxon.), *to change one's mind.* CXCIX 294 D.

περιθρυλλέω (Greg. Naz.), *to ring all around.* IX 90 C, XXV 104 C.

προκαταλεάνω (Chrys. X 80 D, -αίνω), *to rub smooth before.* II 72 A.[7]

συμμετέρχομαι (Sophrns. 3653 C), *to go along with.* II 71 B.

συνδιαθλέω (no authors cited), *to struggle to the end with.* CXCVII 289 A.

συνδιαπειραιόομαι (Schol. Thuc. 6, 44), *to pass over with.* CCXXIII 337 C.

The nouns of this group show a more varied formation than the verbs. They have been formed from verbs, nouns, adjectives, and by composition of: 1, the inseparable prefix α- with an adjective, ἀμετεώριστον (here used as a noun); 2, two substantives, ἀρνησίχριστος (an adjective used substantively), and χριστέμπορος; 3, a noun and a verb, ἀῤῥενοφθόρος and ζωοφθόρος (adjectives used substantively), and φυτοκόμος; 4, a preposition and a verb, ἐνδιάστροφος and διαψηφιστής; 5, an adjective and a noun, μικροπολιτεία; 6, a preposition and a noun, παρεισαγωγή.

1. Nouns formed from verbs.

ἀπαιτητής (Justinian. Novell. 17, 8. Greg. Nyss.), *tax gatherer.* XXXVII 115 B, LXXXV 178 B.

[6] κατακτυπούμενοι—Ita omnes Mss. Editi κατατυπτόμενοι. Benedictine Editors.

[7] προκαταλεάναντα—Ita septem Mss. codices. Editi καταλεάναντα. Benedictine Editors.

διαψηφιστής (Nil. 304 D. Lyd. 200, 6), *collector of revenues.* CCXV 323 B.

ἐφεύρεμα (Schol. Eur.), *invention.* XC 182 A.

καταπόνησις (Chrys.), *weakness.* LXVI 159 B.

κατάῤῥησις (Cyrill. A. I 796 A. Sophrns. 3612 B), *accusation.* XXIV 102 D. Eccl.

παραφύλαγμα (Socr. 625 C), *caution.* Basil's meaning seems rather to be *example.* CCLXXXVII 426 D, ἴσως παραφύλαγμα γενόμενος, ἐντραπήσεται. Eccl.

παραχαράκτης (Eust. Opusc. 38, 4. Schol. Ar. Ach. 516), *a falsifier.* CCXIV 322 A, οἱ παραχαράκται τῆς ἀληθείας.

συνοικέσιον (Socr. 353 A. Chal. Can. 27), *marriage.* CXCIX 293 B, 294 A, 296 B, CCXVII 329 B.

2. Nouns formed from older nouns.

ἐπιστολίδιον = ἐπιστόλιον ("Dosith. Hadriani Resp. ap. Fabr. B. Gr. 12, 518, 524." Boiss. Mss.), *a little* ἐπιστολή. CXCIX 293 C.

ὁδηγία (Eust. 631, 4. Suid.), *guidance.* CCLXXXIII 424 E. Eccl.

πατρότης (Did. A. 296 A. Anast. Sin. 49 D), *paternity.* CCX 317 A, CCXIV 322 E, CCXXXVI 364 A. Eccl.

φονεύτρια (Schol. Eur. Or. 26), *murderess.* CLXXXVIII 273 D.

3. Nouns formed from adjectives.

ἀνελπιστία (Theod. Her. 1317 A. Pallad. 1122 B), *despair.* CXL 232 E.

ἁρμολογία (Joann. Hier. 441 C), *union.* XXIX 109 D.

ἐνορία (Greg. Nyss. III 1001 A. Cyrill. A. X 361 A), *parish.* CCVI 309 A.

ἐπάχθεια (Chrys. III 597 E), *annoyance.* XXX 110 A, XXXVII 114 D, LXXIII 168 A.

ὁμοούσιον (Socr. 141 B. Theod. III 1080 C), *sameness of substance.* IX 91 A, B, C, LII 145 A, et passim. Eccl.

παραλιώτης (Epiphan.), *inhabitant of the seacoast.* CCIII 299 C.

πτωχοτροφεῖον (Epiphan. II 504 B. Pallad. Laus. 1249 A), *almshouse.* CXLIII 235 D, E, CL 240 D, CLXXVI 263 D. Eccl.

πτωχοτροφία (Greg. Naz. II 505 A), *supporting of the poor.* Basil seems to use it for πτωχοτροφεῖον, *an almshouse.* CXLII

235 C, πτωχοτροφίαν τῆς συμμορίας τῆς ὑπ' αὐτὸν ἐπισκέψασθαι. Eccl.

τριγαμία (Const. Apost. 3, 2), *a third marriage.* CXCIX 297 C. Eccl.

4. Nouns formed by composition.

ἀμετεώριστον (Greg. Nyss. 773 B. Pallad. Laus. 1249 D), *recollectedness.* CCVII 311 B.

ἀρνησίχριστος (Poetaster ante Wernsdorfii Phalen 67, p. 22. Bois. Mss.), *Christ-denier.* CCX 317 B.

ἀῤῥενοφθόρος (Stud. 1660 B), ἀρσενοκοίτης. CLXXXVIII 272 B.

ἐνδιάστροφος (Epiphan. V 401 A), *a perverse person.* XX 98 A, LXIX 162 C.

ζωοθυσία (Greg. Nyss. III 1024 B), *animal sacrifice.* CCLVIII 394 E.

ζωοφθόρος (Anecd. Bekkeri), *one guilty of* κτηνοβατία. CLXXXVIII 272 B.

μικροπολιτεία (Stob. 228, 1—*citizenship in a petty state*), *little town.* CXC 282 D, σπουδὴ γενέσθω ἡμῖν πρότερον ταῖς μικροπολιτείαις . . . δοῦναι τοὺς προϊσταμένους.

παρεισαγωγή (no author cited), *an introducing.* CCLVIII 393 D. Eccl.

φυτοκόμος (Nonn. Jo. 18, 8—φυτηκόμος), *gardener.* IX 90 C.

χριστέμπορος (Greg. Naz. II 372 C. III 1152 A), *one who makes a trade of Christ.* CCXL 370 B.

In the following list of adjectives the first two are formed from verb stems and the next three from nouns. Of the remainder, four, viz., ἀμετάδοτος, ἀνιάτρευτος, ἀπαρακάλυπτος, and ἀπρόληπτος, are a compound of the verb stem with the inseparable prefix α-; two, viz., ἀνίδιος and ἀφιλέταιρος, are a compound of an adjective and the prefix α. Four, ἐμβρυοκτόνος, στυγνοποιός, τελειοποιός, and ψυχωφελής, are formed from a noun and a verb; κακόμισθος, from an adjective and a verb; ἰδιόχειρος and σιδηροκατάδικος, from a noun and an adjective; and συμπορός, from an adjective and a preposition.

δυσδιάλλακτος (Leont. I 276 B), *hard to reconcile.* CCIV 303 A.

ἐξιτήριος (Greg. Naz. II 529 A. Stud. 829 C), *farewell.* CCIII 300 A.

ἁγιαστικός (Macar. 624 D), *sanctifying.* CCXIV 322 E. Eccl.

γεηπονικός (Cyrill. A. II 33 C,—γεωπονικός), *belonging to agriculture.* CCLX 398 B.

στηλιτευτικός (Greg. Naz. in Jul. titul.), *invective.* CCXXIII 339 A.

ἀμετάδοτος (Pallad. Laus. 1212 B), *avaricious.* CXV 208 B.

ἀνιάτρευτος (Sophrns. 3665 C. Damasc. I 968 B), *not cured.* CCIII 301 B.

ἀνίδιος (Joann. Mosch. 3040 A), *without kinsmen.* II 71 E.

ἀπαρακάλυπτος (Heliod. 10, 29), *undisguised.* CXXX 222 C.

ἀπρόληπτος (Hierocl. C. A. 113, 4—*not assumed*), *unprejudiced* is apparently Basil's meaning. CCXIV 323 B, φύλαξον ἡμῖν σεαυτὸν ἀπρόληπτον. CCXXVI 349 B, ἀπρόληπτον ταῖς διαβολαῖς τὴν καρδίαν ὑμῶν φυλάξατε.

ἀφιλέταιρος (Phav. 143), *disliking friends.* II 71 E.

ἐμβρυοκτόνος (Quin. Can. 91), *killing the foetus.* CLXXXVIII 273 D.

ἰδιόχειρος (Vit. Basil 197 B. Const. II 1016 C), *written with one's own hand.* CCXXIV 343 D.

κακόμισθος (Schol. Aesch. Cho. 733—*ill-rewarded*), *wickedly bribed.* CXV 208 A.

σιδηροκατάδικος (Pallad. Vit. Chrys. 55 D. Cyrill. A. X 1109), *condemned to the iron.* CXV 208 B.

στυγνοποιός (Schol. Il. 114, 158), *making sad.* CLXXXIV 266 D.

συμπορός (Procl. ad Plat. Alc. I 165), *accompanying.* XI 92 D.

τελειοποιός (Greg. Naz. V 396 C. Eust.), *making perfect.* CV 200 B.

ψυχωφελής (Greg. Nyss. III 240. Cyrill. A. I 532), *soul-benefitting.* LXXXIX 180 C. Eccl.

As a general rule the adverbs are formed from adjectives. In the following list all are of this class, with the exception of four, ἠνωμένως and συνεζευγμένως, formed from participles, ὁτεδήποτε compounded from two adverbs, and κλιμακηδόν, from two nouns.

ἀκανονίστως (Ephes. Can. 5. Cyrill. A. X 141 C), *uncanonically.* CLXXXVIII 275 A. Eccl.

ἀνενδότως (Schol. Soph. and Thuc.), *without yielding.* CLXXV 262 D, CCXXII 335 A.

ἐνθέσμως (Theodoret. 5, 9. Synes. 1413 D), *lawfully.* XCII 186 C.
ἰδιοπαθῶς (Priscian. 18, 335), *from personal motives.* LXXIX 173 A.
ταπεινοφρόνως (Theophyl. 1, 436), *humbly.* CCXIX 332 D.
υἱϊκῶς (Did. A. 464 C), *filially.* CXXIX 220 D.
ἡνωμένως (Procl. Parm. 540 (113). Heron. Jun. 95, 31), *unitedly.* CXXIX 220 C.
κλιμακηδόν (Synes. 1136 B. Hesych.), *like a ladder.* CCCXXXIV 452 B.
ὁτεδήποτε (Lyd. 221, 6), *at some time.* XCI 183 B.
συνεζευγμένως (Schol. Ar. Av. 305), *connectedly.* CXXIX 220 C.

A. Verbs.

The verbs appearing in Basil's Letters, and formed later than the Classical period, are divided into two main classes, viz., new verbs made by adding formative suffixes to older noun, verb, or adjective stems, and new verbs made by composition. This last class is subdivided into groups according to the parts of speech combined.

1. Alexandrian Period (circa 283 B. C.–146 B. C.).

Basil, in his Letters, uses comparatively few words from literature of this period, and the majority of those which he uses are taken from the Septuagint.

The verbs are formed mainly by the composition of a preposition with an older verb. Among those formed by adding a suffix to an older stem, the adjective stem is the one preferred.

a. Verbs formed by adding suffixes.

α. Verbs formed from nouns.

αἰχμαλωτίζω (Sept. Jud. 5, 12. Diod. 14, 37), *to lead captive.* LXX 163 E.
ἀκηδιάω (Sept. Ps. 60, 3. Athan. II 869 A), *to be distressed.* CXXXIX 231 C. Eccl.
δογματίζω (Sept. Esdr. 1, 6, 33. Clem. A. I 172 A), *to assert a religious doctrine.* XCII 186 C, CCLXV 411 B. Eccl.

εἰρηνοποιέω (Sept. Prov. 10, 10. Eus. VI 536 C), *to be a peace-maker.* XCVII 191 C, CXIV 207 A. Eccl.

μεταναστεύω (Sept. Ps. 61, 7. Philo I 299), *to flee.* CLVIII 247 C.

σκανδαλίζω (*pass.* Sept. Sir. 23, 8. 35, 15), *to fall.* CCLX 401 B. εἴδομεν καὶ Πέτρον μετὰ τὸ σκανδαλισθῆναι βεβαιότερον. Eccl.

β. Verbs formed from older verbs.

ἀγαλλιάομαι (Sept. Reg. 2, 1, 20. Matt. 5, 12), *to rejoice.* CCLVI 391 B. Eccl.

γογγύζω (Sept. Jud. 1, 14. Matt. 20, 11), *to murmur.* XXII 99 E.

μετακιρνάω = μετακεράννυμι (Sept. Sap. 16, 21), *to change the composition or nature.* CXC 283 C.

ὀρθρίζω (Sept. Gen. 19, 2. Luke 21, 38), *to come early.* CCVII 311 B.

ῥαντίζω (Sept. Lev. 6, 27. Paul Hebr. 10, 22), *to sprinkle.* CCLXV 410 B.

γ. Verbs formed from adjectives.

ἀγαθύνω (Sept. Jud. 17, 13. Ruth 3, 10), *to do good.* CXXIII 214 A. Eccl.

ἁγιάζω (Sept. Gen. 2, 3. N. T. passim), *to sanctify.* CLIX 248 C (twice). Eccl.

ἀθετέω (Sept. Sap. 5, 1. Sext. 247, 16), *to reject* or *violate.* CXIV 207 B, CLXXXVIII 269 B, CCVII 312 C, et passim. Eccl.

ἀκυρόω (Sept. Esdr. 1, 6, 31. Diod. 4, 34), *to annul.* CXCIX 294 E, CCLXIII 406 D, CCLXV 410 C.

ἀσφαλίζω (Sept. Sap. 13, 15. Polyb. 18, 3, 3), *to make safe.* CCLVIII 394 D. Liddell and Scott say that this word is βάρβαρον according to the Anecdota Bekkeri 456. Sophocles quotes it as classical but cites no classical author.

ἀχρειόω (Sept. Reg. 4, 3, 19. Polyb. 3, 64, 8), *to render useless.* CCXX 334 A, CCXXXVIII 367 A.

βεβηλόω (Sept. Ex. 31, 14. Matt. 12, 5), *to profane.* XCII 185 B. Eccl.

ἐκθαμβέω (Sept. Sir. 30, 9. Greg. Th. 1077 B), *to amaze greatly.* CCXLIV 376 C.

ζωοποιέω (Sept. Reg. 4, 5, 7. Diod. 2, 52, p. 164, 41), *to vivify.*

CLIX 248 C. The form ζῳοποιέω occurs in Arist. H. A. 5, 27, 3, et alibi, and in Theophr. C. P. 3, 22, 4.

ἰσοδυναμέω (Sept. Sir. Prolog. Polyb. 2, 56, 2), *to be equivalent to.* CCXXXIV 357 C.

μακροθυμέω (Sept. Job. 7, 16. Matt. 18, 26), *to be longsuffering.* XXII 99 B.

ματαιόω (Sept. Jer. 23, 16), *to frustrate.* CXC 283 C. Eccl.

ὀλιγόω (Sept. Jud. 10, 16. Eust. 143, 22), *to lessen.* CXXXI 224 A.

σαθρόω (Sept. Jud. 10, 8. Gen. 96, 20), *to make rotten.* CCXLII 372 C, CCLVII 392 B.

b. Verbs formed by composition.

α. New verbs formed from a verb and an adjective.

The majority of verbs compounded of a verb and an adjective are derived from the compound adjectives. Only two verbs of this period seem to have been formed directly by the composition of an adjective and a verb, viz., ἰδιοποιέω, the adjective form of which appears to be very late, and πληροφορέω, which has no adjective of similar form noted.

ἰδιοποιέω (Sept. Reg. 2, 15, 6. Strabo 15, 1, 14), *to make one's own.* CIX 202 D.

πληροφορέω (Sept. Eccl. 8, 11. Orig. I 84 A), *to satisfy.* XCIX 194 B, C, LI 144 B, CCXXIV 344 A, CCLXV 411 B, CCCXI 443 C; 2), *to convince.* XXII 100 D, CCXXIX 352 B.

β. New verbs formed by prefixing a preposition to an older verb.

ἀποποιέω (Sept. Job. 8, 20. Plut. II 152 A), *to reject.* CCXLIII 372 E.

διασκορπίζω (Sept. Num. 10, 35. Polyb. 1, 47, 5), *to scatter abroad.* CCXLIII 373 B.

διεξάγω (Sept. Sir. 3, 17. Sext. 179, 2), *to conduct.* XXIV 102 D, CCXCIII 431 E, CCCI 438 C.

διιθύνω (Anth. P. 9, 107. Themist. 50 B), *to direct.* CXCV 286 E.

διυλίζω (Sept. Amos. 6, 6. Matt. 23, 24, τὸν κώνωπα), *to strain off.*

CCVII 312 C, *σκοπεῖτε μὴ τὸν κώνωπα διυλίζετε.* CCXXIV 343 C, *τῶν διυλιζόντων τοὺς κώνωπας.* It is apparently a proverbial expression.

ἐκζητέω (Sept. Gen. 9, 5. Reg. 2, 4, 11), *ζητέω* strengthened. CCXVII 328 D, CCXXIII 340 E.

ἐκριζόω (Sept. Jud. 5, 14. Matt. 13, 29), *to root out.* CCXLIV 380 D.

ἐμπιστεύω (Sept. Sir. 1, 15. Diod. 1, 67), *to entrust.* LXIX 161 E.

ἐνδυναμόω (Sept. Jud. 6, 34. Clem. R. 1, 55), *to strengthen.* LXXIX 173 A, CXCVII 287 E, CCXLII 371 B. Eccl.

ἐξαστράπτω (Sept. Nahum. 3, 3. Eus. II 912 C), *to flash out.* CCXXI 334 C.

ἐξηχέω (Sept. Sir. 30, 14. Polyb. 30, 4, 7), *to sound forth.* XC 182 A.

ἐξιλεόω (Sept. Reg. 2, 21, 9. Strabo 4, 4, 6), *to appease.* CCVII 311 E.

ἐξοδεύω (Sept. Esdr. 1, 4, 23. Polyb. 5, 95, 6), *to march out.* CCXLIII 375 D.

ἐξομολογέω (Sept. Gen. 29, 35. Orig. I 464 C), *to give thanks.* CXXIII 214 A. 2), (Sept. Tobit. 11, 16. Plut. I 71 A), *to confess.* CCVII 311 B.

ἐξουδενόω (Sept. Jud. 9, 38. Marc. 9, 12), *to set at naught.* XC 182 A. Eccl.

ἐξουθενέω (Sept. Reg. 1, 2, 30. Luke 23, 11), *to despise.* XXIV 103 A. Eccl.

ἐπαναπαύω (Sept. Num. 11, 25. Paul Rom. 2, 17), *to rest.* CCXIV 323 B.

ἐπαποστέλλω (Sept. Deut. 24, 48. Polyb. 1, 53, 5), *to send to.* LXXXVIII 180 B.

ἐπιχορηγέω (Sept. Sir. 25, 22. Strabo 11, 14, 16), *to supply.* LXVI 160 A.

καθηλόω (Sept. Ps. 118, 120. Polyb. 1, 22, 5), *to nail up.* XXII 101 B.

καταβλέπω (Sept. Gen. 18, 16. Plut. II 469 B), *to look towards.* XXXIV 113 C.

καταδιαιρέω (Sept. Ps. 47, 14. Dion. H. II 683), *to divide.* CXC 282 B.

κατακολουθέω (Sept. Esdr. 1, 7, 1. Sext. 70, 18), *to follow after.* LXXI 165 D, CLXI 252 E, CCXLIV 381 D.

καταπενθέω (Sept. Ex. 33, 4. Petr. 468 B), *to bewail.* CXXXI 224 A, CCCII 439 C.

κατασοφίζω (Sept. Ex. 1, 10. Diod. 15, 74), *to outwit.* CXXVIII 219 C.

καταστενάζω (Sept. Ex. 2, 23. Orig. II 1165 C), *to lament.* LXI 155 D, CII 197 E, CCX 315 C.

κατατολμάω (Sept. Macc. 2, 3, 24), τολμάω strengthened. CXXX 223 B, CLVI 245 E, CLX 250 A, CXCVII 288 D, CCXXV 345 A.

καταφυτεύω (Sept. Ex. 15, 17. Strabo 15, 3, 11), *to plant.* CCXLIV 380 D.

κατευοδόω = εὐοδέω (Sept. Ps. 1, 3. Macc. 1, 2, 47), *to prosper.* CXCI 285 A, CCLIV 389 E. Eccl.

κατολισθαίνω (Ap. Rh. 1, 390. Strabo 204), *to slip down.* CXCIX 291 B. This word is usually spelt -άνω, and is never -αίνω in good Attic, though occasionally introduced by copyists, according to Liddell and Scott.

παρασιωπάω (Sept. Ps. 108, 1. Polyb. 2, 13, 7), *to pass over in silence.* CLIX 248 A, CCXXXVI 362 A.

προσεγγίζω (Sept. Gen. 33, 6. Polyb. 39, 1, 4), *to come near* or *approach.* LVII 151 C, C 196 B, CXXIX 221 A, etc.

συμμαίνω (Sept. Bar. 3, 10. Jos. B. J. 4, 6, 3), *to defile together with.* CCXVII 328 C.

συναναμίγνυμι (Sept. Hos. 7, 8. Plut. I 368 D), pass. *to associate with.* CCLXXXVIII 427 A.

συνεπεγείρω (Or. Sib. 1, 220. Nicet.), *to help to rouse against.* CXXXVI 228 A.

συνοδεύω (Sept. Sap. 6, 25. Strabo 8, 3, 17), *to travel in company.* CL 240 B.

ὑπερκρατέω (Sept. Reg. 3, 16, 22. Jos. Ant. 11, 3, 3), *to prevail.* XVII 95 E.

ὑποτάσσω (Sept. Ps. 8, 7. Diod. Ex. Vat. 120, 2), *to subject.* LXV 158 A, CLXXXVIII 276 A.

2. Roman Period (circa 146 B. C.–330 A. D.).

As in the preceding age the majority of new verbs are formed by prefixing prepositions to older verbs. Some few, however, have been formed from noun, verb, and adjective stems.

a. Verbs formed by verbal suffixes.

α. New verbs formed from nouns.

αὐθεντέω (Paul Tim. 1, 2, 12. Eus. Alex. 347 D), *to have authority over.* LI 143 D, LXIX 162 C.

εἰδωλολατρέω (Patriarch. 1065 D. Iren. 1240 B), *to be an idolator.* CCXXXIII 357 A, CCLVII 391 D.

μαθητεύω (Matt. 28, 19. Orig. I 957 B), *to instruct.* CCXXIII 338 B, CCXLIV 378 D, CCLXIII 405 E.

νεκρόω (Paul Rom. 4, 19. Clem. A. I 1293 C), *to mortify.* CCLXXXIV 425 A. Eccl.

ποτνιάομαι (Philo I 391, 28. Plut. II 507 C), *to lament.* V 77 D.

σινιάζω (Luke 22, 31. Macar. 496 A), *to sift.* CCXXVI 346 B.

στηλιτεύω (Orig. III 661 B. Athan. I 285 D), *to denounce.* CXXVII 218 C, CXXX 222 C, CCXXVI 346 B, CCLXXXIX 427 D. Eccl.

τονόω (Jos. B. J. 5, 11, 6. Galen. VI 179 E), *to strengthen.* CCXXXII 335 C, CCXLIV 381 C.

χαρακτηρίζω (Philo I 151. Clem. A. I 289 D), *to characterize* or *indicate.* XXII 99 E, CVI 200 D, CXXXIV 225 E, etc.

β. New verbs formed from older verbs.

εἰσωθίζομαι (App. II 630, 93), *to force oneself into.* CCX 314 B,[1] CCXVI 324 B.

φανητιάω (Afric. 60 A. Doroth. 1808 A), *to desire to show off.* CCX 313 C.

φυσιόω (Paul Cor. 1, 4, 6. Orig. I 1004 D), *to puff up.* CXXX 223 A. Eccl.

γ. New verbs formed from adjectives.

ἀδιαφορέω (Polyb. 31, 22, 10. Epict. 2, 6, 2), *to be indifferent.* CCLXII 404 D.

δημοκοπέω (Plut. II 802 D. Diod. Ex. Vat. 33, 5), *to curry mob favor.* XXXIII 112 E.

διαμορφόω (Plut. II 722 C. Hipparch. 1041 C), *to form.* XXVIII 106 D.

[1] εἰσωίζεσθαι—Sic. Mss. octo, pro eo quod erat in editis εἰσοικίζεσθαι. Benedictine Editors.

δοξολογέω (Orig. IV 61 C. Just. Tryph. 7), *to give glory to God.* CLIX 248 B, CLXXV 263 A, CCLI 388 B. Eccl.

ἑτεροδιδασκαλέω (Paul Tim. 1, 1, 3. Ignat. 721 B), *to teach otherwise than right.* CCL 385 E, CCLXI 403 B. Eccl.

εὐψυχέω (Paul Phil. 2, 19. Poll. 3, 135), *to be of good courage.* CLXXXV 267 B.

θεοποιέω (Sext. 209, 27. Athan.), *to deify* or *make partakers of the divine nature.* CLXXXVIII 269 C.

ἰδιοπαθέω (Lobeck. Phryn. 620), *to be personally concerned.* CCXCVII 434 D.

κλεψιγαμέω (Lobeck. Phryn. Ecl. 659), *to seek illicit love.* CCXVII 327 D, E.

νοσοκομέω (Diod. 14, 71. Epict. 3, 22, 62), *to take care of the sick.* XCIV 188 B.

ὀρθοποδέω (Paul Gal. 2, 14. Orig. III 1456 B), *to walk uprightly.* CCIV 307 A, CCL 385 E, CCLXIII 405 C. Eccl.

συνουσιόω (Alex. Aphr. Probl. 42, 5. Greg. Nyss. III 369 B), *to connect essentially with.* CLIX 248 D.

τρανόω (Philo. I 29, 23. Orig. I 1101 C), *to make clear.* CCXXXVI 364 A.

ὑποχαυνόω (Plut. II 21 C. Greg. Nyss. III 908 B), *to make soft* or *spongy.* CXXXV 226 C.

φιλαρχέω (Polyb. 6, 9, 6. Diod. 15, 5), *to be fond of ruling.* XCII 184 E.

χειραγωγέω (Diod. 17, 117. Clem. A. I 924 C), *to lead by the hand.* CL 239 C, CCLIII 389 C. Stephanus says that Budaeus cites the word from Aristotle but does not indicate the place.

b. Verbs formed by composition.

Two of the verbs formed by composition are composed of a noun and a verb. The remainder are verbs compounded with prepositions. The practice of combining prepositions with verbs already compounded with prepositions becomes frequent in this period. Thirty-six such verbs are found in the following list of one hundred and two compound verbs.

a. New verbs formed from a noun and a verb.

προσωποποιέω (Orig. I 713 A. Method. 376 A), *to personify.* CCXIV 322 C.

φυλοκρινέω (Lucian II 162. Sext. 230, 24), *to distinguish.* CCIV 304 A.[2] 2), *to examine carefully.* CCXXXVII 365 E.[3] It occurs in some Mss. of Thuc. 6, 18, and in later writers, according to Liddell and Scott, but always with v. l. φιλοκρινέω—a reading which is to be preferred, at least in earlier and more correct writers.

β. New verbs formed by prefixing a preposition to an older verb.

ἀναβαπτίζω (Cyprian. Epist. 71, 1. Eus. II 645 A), *to rebaptize.* CXCIX 296 D.

ἀναφθέγγομαι (Polyb. 17, 5, 6. Philo. I 74, 5), *to utter.* V 78 B.

ἀνθυποφέρω (Dion. H. VI 1121, 2), *to reply.* CLVI 246 B.[4]

ἀντεκτίνω (Philo I 487, 26), *to repay.* CCCXIII 444 C.

ἀντεπιστέλλω (Paus. 4, 22, 6. Lucian III 401), *to send an answer.* CLXXIV 262 A, CCXLV 382 C.

ἀντιδιατίθημι (Paul Tim. 2, 2. Dion. Alex. 1240 A), part. *opponent,* CLVI 245 E, CCLXV 410 C.

ἀντιμετρέω (Matt. 7, 2. Lucian II 419), *to measure in turn.* LXI 155 E, CCLX 397 D.

ἀπασχολέω (Lucian III 41. Clem. A. I 209 B), *to occupy.* II 75 A, XXII 99 A.

ἀποφθέγγομαι (Diod. 16, 27. Plut. II 405 D), *to speak out.* CCXXIII 336 B.[5]

διαθλέω (Heliod. 7, 5. Ael. V. H. 5, 6), *to struggle* or *contend against.* CLXV 256 B, CLXVIII 257 E, CCXXIII 336 B, CCLVIII 394 A.

διανήχομαι (Apollod. 2, 5, 10, 9. Diod. 19, 18), *to swim through.* CXLVII 237 C.

[2] φυλοκρινῶν—Ita tres vetustissimi Codices, nisi quod in Med. legitur φυλλοκρινῶν. Editi φιλοκρινῶν. Scriptura codicum Mss. confirmatur ex libro de Spiritu Sancto c. 29, p. 73 et Epist. 237. Benedictine Editors.

[3] φυλοκρινῶν—Codices nonnulli φιλοκρινῶν. Simili sensu legitur φυλοκρινῶν in libro de Spiritu Sancto, cap. 29 et Epist. 204, n. 2. Benedictine Editors.

[4] ἀνθυπενεγκεῖν—Coisl. primus ἀντεπενεγκεῖν. Benedictine Editors.

[5] ἀπεφθέγξατο—Sic tres vetustissimi Codices. Editi ἐφθέγξατο. Benedictine Editors.

ἐγκατατάσσω (Clem. A. I 512 A. Longin. 10, 7), *to place in.* CCIV 307 A.

ἐγκυμαίνω (Clem. A. I 413 C), *to rage like the waves.* CCX 315 A.[6]

ἐκδυσωπέω (Jos. Ant. 15, 4, 1. Just. Apol. 2, 2), *to entreat.* CXCVII 288 D. Eccl.

ἐκκακέω (Polyb. 4, 19, 10. Orig. I 937 C), *to be faint-hearted.* CCXX 333 E, CCLVII 392 B.

ἐκμορφόω (Plut. II 83 A. Ael. N. A. 2, 19), *to complete the form.* CLXXXVIII 271 A.

ἐκφωνέω (Plut. I 739 C. Dion. H. V 78, 13), *to cry out.* XXXVII 114 D. 2), *to pronounce.* CXCIX 293 C, 296 D. CCXXVI 349 A, CCXLIV 381 E.

ἐμπαροινέω (Philo II 518, 9. Lucian I 215), *to act like a drunken fellow.* CXLVII 237 D.

ἐμφιλοσοφέω (Philostr. 202. Greg. Naz. II 60 D), *to philosophize in.* CCX 313 E.

ἐμφωλεύω (Plut. II 314 E. Philo I 315, 27), *to lurk in.* XLVIII 141 D.

ἐναδιαφορέω (Orig. I 1308 A), *to be indifferent about.* CCLXXXIX 428 A.

ἐναθλέω (Diod. 3, 8. Plut. II 320 A), *to contend in.* XXIX 109 D, LXXXII 175 C, CXL 232 E.

ἐναπόκειμαι (Philo I 277, 33. Plut. II 961 C), *to be stored up in.* II 72 A, LXXIV 168 C, CCXX 333 C, etc.

ἐναποκλείω (Artem. 130. Schol. Dion. P. 322, 25), *to shut in.* CCXXIII 336 C, CCXXVII 350 E.

ἐναπομένω (Clem. A. I 72 A. Hippol. Haer. 44, 13), *to remain in.* CLX 251 D.

ἐναποτίθημι (Dion. C. 73, 10. Diod. II 569), *to stow away in.* V 77 D.

ἐνασχημονέω (Philo I 154, 11. Plut. I 582 C), *to behave unseemly in.* CXXX 223 B.

ἐνασχολέω (Polyb. 9, 17, 1), *to be engrossed with.* CCXXXVII 365 D.

ἐνατενίζω (Diod. 3, 39. Orig. IV 296 A), *to gaze steadfastly on.* II 71 C, CL 239 E, CCXL 369 D.

[6] *ἐγκυμαίνων*—Harl. et unus ex Regiis *ἀτμὸς ἐκμαίνων.* Benedictine Editors.

ἐναφανίζω (Strabo 1, 3, 3. Philo II 100, 27), *to be lost in.* CCXXIII 337 B,[7] CCLXVI 412 D.

ἐνεθίζω (Diog. 3, 23. Orig. IV 201 A), *to accustom to.* CL 239 D.

ἐνεικονίζω (Plut. II 40 D. Galen. II 29 A), *to portray in.* CCXXXIX 367 D.

ἐνεπιδείκνυμι (Philo II 28, 5. Plut. II 90 E), *to display among.* IX 91 D.

ἐξισχύω (Strabo 788. Paul Ephes. 3, 18), *to have strength enough.* CXCVII 288 D.

ἐπαγρυπνέω (Diod. 14, 68. Plut. I 1001 D), *to be watchful.* XCI 183 A.

ἐπακμάζω (Dion. H. V 451, 8. Philo I 28, 5), *to flourish.* CCXXXIX 367 D.

ἐπανατρέχω (Clem. R. 1, 19. Lucian I 696), *to run back.* CLX 250 B.

ἐπεισκυκλέω (Lucian III 553. Sext. 106, 7), *to introduce.* CXXXV 226 D.

ἐπιβαπτίζω (Jos. B. J. 1, 27, 1), *to dip again.* CLXII 253 C.

ἐπιβραδύνω (Lucian I 160), *to tarry.* CI 197 C.

ἐπιθολόω (Plut. II 894 E. Lucian. II 326), *to make dim.* XCVIII 192 A.

ἐπινεανιεύομαι (Plut. II 1079 D), *to behave boldly.* CXXX 222 D.

ἐπιῤῥυπαίνω (Plut. II 828 A. Diosc. Iobol. 2, p. 62), *to soil.* CCLXI 403 A.

ἐφησυχάζω (Polyb. 2, 64, 5. Philo II 3, 12), *to be silent.* XXII 100 C.

καθησυχάζω (Philo II 71, 37. Polyb. 9, 32, 2), *to silence.* LXVI 159 D.

καταβαπτίζω (Achill. Tat. 1, 3. Alex. Aphr. P. 9, 33), *to dip under.* LXXVI 171 C, CCXIII 320 B.

καταβάπτω (Lucian II 475. Hesych.), *to dye.* II 74 D.

καταθαῤῥέω (Polyb. 1, 40, 3. Diod. 15, 34, p. 38, 22), *to be bold.* CCXLII 372 B, CCLXXX 423 C. 2), (Polyb. 3, 86, 8), *to trust in.* CCXCVI 433 E, CCCXXVII 450 D.

καταπιστεύω (Polyb. 3, 70, 7. Hippol. Haer. 452, 97), *to trust to.* IX 91 C, XX 98 A, LXXVI 172 C, XCIV 188 D, CCXII 319 A.

[7] ἐναφανίσας—Med. et Coisl. primus ἀφανίσας. Benedictine Editors.

κατασκέω (Plut. I 614 C), part. *ascetic.* CCXCI 429 E.

κατηχέω (Paul Rom. 2, 18. Orig. III 289 A), *to catechise.* CXCIX 292 D.

κατασπάζομαι (Jos. Ant. 7, 10, 5. Plut. I 217 D), *to salute.* CCXIX 333 B. 2), *to embrace.* CCXXVI 347 A.[8]

κατασφίγγω (Plut. II 983 D. Clem. A. 532 D), *to bind tight.* CXIX 211 C.

μεταμορφόω (Diod. 4, 81. Philo II 559, 24), *to transform.* CCX 317 A.

μεταστέλλω (Lucian I 505. Jos. Ant. 7, 9, 2), *to summon* or *send for.* XXXI 111 A, LVIII 152 E, CXCVIII 290 A, CCXLVIII 384 C, CCLI 387 C.

παρακωμῳδέω (Athen. 525 A), *to satirize incidentally.* CXXXV 226 D.

παραπολαύω (Philo II 36, 25. Lucian II 251), *to have the benefit of.* LIX 154 B, LXV 158 B, C, CLXXVIII 264 C.

παραρτύω (Philo I 665, 28. Plut. I 496 B), *to season.* II 72 B.

παραταράσσω (Epict. 3, 22, 25. v. l. Epiphan.), *to confuse.* CCLVIII 393 E.[9]

παραφθείρω (Plut. II 848 B. Sext. 612, 8), *to corrupt.* CV 199 E, CCLXIII 407 C.

παραχαράσσω (Philo II 562, 21. Jos. Ant. 15, 9, 2, p. 770), *to falsify.* XCVIII 192 C, CLXXXVIII 270 C, CCLXII 404 A.

παρεξηγέομαι (Cels. ap. Orig. I 1077 C. Athan. I 517 D), *to misinterpret.* CCVII 312 D. Eccl.

παρεπινοέω (Diod. 12, 11. Iren. 553 B), *to invent in addition.* XCII 186 A,[10] CCLXV 409 C.

παρορκέω (App. I 91, 78. Philostr. 219), *to forswear oneself.* CLXXXVIII 274 C, D, 275 A.

περιβομβέω (Lucian II 342. Athan. I 448 A), *to hum around.* CCLXXII 418 C.

[8] *κατασπαζόμενοι*—Ita tres vetustissimi Codices. Editi *ἀσπαζόμενοι.* Benedictine Editors.

[9] *παραταράξομεν*—Ita Harl., Reg primus, Paris et Bigot. Legitur *ταράξομεν* in tribus aliis, nempe Coisl. utroque et Regio secundo. Editi *παραταράξομεν.* Benedictine Editors.

[10] *ἃ παρεπενόησαν*—Ita Coisl. et Harl. Editi *ἅπερ ἐπενόησαν.* Benedictine Editors.

περικτυπέω (Andr. in Ross Inscr. 2, p. 5. Eust. Opusc. 334, 3), *to sound around.* CCXXIII 339 A.

περιλάμπω (Diod. 3, 12. Plut. II 891 F), *to shine around.* II 72 D.

περιφλέγω (Polyb. 12, 25, 2. Philo II 391, 1), *to burn all around.* CCXXII 335 A.

προαπαίρω (Dion. C. 41, 6, 2), *to depart before.* CCCI 438 C.

προδιαμαρτύρομαι (Polyb. 26, 3, 6. Orig. III 256 A), *to testify beforehand.* CXXXVI 228 A.

προεντυγχάνω (Diod. Ex. Vat. 120, 12. Jos. B. J. 5, 6, 3), *to read beforehand.* CLXXIII 261 A. 2), *to meet with beforehand.* CCXXXIX 368 C.

προεξετάζω (Jos. Apion. 2, 1. Vit. 49. Lucian I 658), *to examine before.* II 74 A.

προκαταβάλλω (Philo I 320. Dion. C. 43, 49), *to lay* or *cast down before.* II 74 A, LXV 158 D, CCXXIII 339 A, CCLX 400 B.

προκαταγγέλλω (Luke Acts 3, 18. Orig. I 860 A), *to announce beforehand.* CCLXI 401 E. Eccl.

προσδιαστέλλω (Posidon. ap. Athen. 6, 84. Apollon. D. Synt. 285, 17), *to add further conditions.* CXXV 217 A.

προσηχέω (Plut. I 683 C. Philostr. 833), *to resound.* CXL 232 D.

προσοικειόω (Dion. H. II 999, 6. Sext. 221, 27), *to associate with* CCLXI 402 B, CCXCI 430 A.

προσρήγνυμι (Lucian 6, 48, 49. Jos. Ant. 9, 4, 6), *to dash against.* LXXXII 175 B.

προσρίπτω (Polyb. 17, 14, 1. Plut. II 469 D), *to throw to.* CL 241 B. 2), *to add to.* CCXLIII 375 C.

προστραγωδέω (Strabo 17, 1, 43, p. 389, 10. Jos. B. J. 7, 11, 2), *to exaggerate in tragic style.* LI 143 D.

προσφεύγω (Plut. I 643 D. Clem. A. I 643 D), *to flee for refuge to.* LXXXVI 178 E, CL 240 B, D, CCLX 397 E.

συγκακοπαθέω (Paul Tim. 2, 1, 8. Nicet. Paphl. 544 B), *to suffer with.* LXVI 159 C. Eccl.

συλλατρεύω (Plut. II 941 E), *to serve together with.* XC 182 C.

συμπαραναλίσκω (Dion. C. 47, 39, 3), *to destroy together with.* CCXXVII 350 C.

συμπαρεκτείνω (Jos. Ant. 1, 3, 4. Orig. III 989 C), *to prolong.* CCIV 303 A.

συμπορνεύω (Clem. A. I 160 B), *to commit fornication with.* CXCIX 296 B.

συμπρόειμι (Hdn. 1, 16. Athen. 272 E), *to go forth with.* I 70 B. 2), *to increase.* CCXXIII 336 E.

συμπωλέω (Dion. C. 57, 24, 7), *to sell together with.* CVIII 202 A. In Basil the force of the preposition seems to be lost.

συναπαρτίζω (Dion. H. V 212, 16. Strabo 13, 2, 2), *to correspond exactly with.* CCXLI 370 E, CCLXXVII 422 A.

συνδιανυκτερεύω (Eus. II 1209 A. Plut. V 211), *to pass the night together.* CCXXIII 340 A.

συνδιέπω (Philo II 452, 2), *to manage together.* CCXIV 321 B.

συνεκβοάω (Hdn. 2, 2, 21. Dion. C. 39, 19), *to shout out together with.* CCXII 318 D.

συνεκπληρόω (Polyb. 14, 4, 3. Athan. II 721 A), *to complete.* XXVIII 106 B.

συνενδίδωμι (Diod. 17, 43. Plut. I 161 B), *to concede.* LXXIII 167 C.

συνεπικουφίζω (Plut. I 141 E. Philo II 364, 34), *to help in relieving.* XCIV 188 A.

συννπακούω (Iren. 540 A. Strabo 431), *to understand with.* CCXXXVI 361 A.

ὑπερανίστημι (No author quoted for the Eccl. meaning), *to excel.* CLII 242 C. Eccl.

ὑπερεκπίπτω (Plut. II 876 F. Strabo 15, 1, 57), *to exceed.* CLXXXVIII 271 D.

ὑπερεύχομαι (Jos. Ant. 11, 4, 3. Chrys. I 129 E), *to pray earnestly for.* CIV 199 B, CXXIII 213 E, CLXXVI 263 D, et passim. Eccl.

ὑφορμέω (Polyb. 3, 19, 8. Strabo 1, 2, 16), *to lie concealed.* CLVI 246 B.

3. Byzantine Period (circa 330–1453).

St. Basil lived during the first fifty years of this period. Consequently the Letters furnish few words from this period beyond those in the first two lists, the ἅπαξ εἰρημένα and the words occurring for the first time in literature in the Letters of St. Basil. Of the verbs two are formed from compound adjectives and two by prefixing prepositions to older verbs.

a. Verbs formed by adding verbal suffixes.

α. Verbs formed from adjectives.

ματαιοφρονέω (Tim. Ant. 264 D), *to be foolish.* CCCXXXI 451 D.
νἱοθετέω (Greg. Nyss. II 425 B. Alex. A. 557 C), *to adopt a son.* CV 200 B.

b. Verbs formed by composition.

α. New verbs formed by prefixing a preposition to an older verb.

προαπόκειμαι (Eus. IV 592 D), *to be stored up before.* CXII 205 D.
ὑπερευχαριστέω (Eus. II 1509 C), *to give thanks to.* CLXXII 260 C.

4. Poetic and Late Prose Verbs.

In the selection of poetic words it was possible to verify some by referring to Schmid's *Der Atticisms in seinen Hauptvertretern von Dionysius von Halikarnass bis auf den Zweiten Philostratus.* Others have been noted according to the citations of Liddell and Scott. Those words have been included which have references given only to poets and late prose writers, or which have been recorded by Liddell and Scott as poetic.

a. Poetic verbs.

ἀινημνέω (Eur. El. 1190), *to praise in song.* XXVI 105 A.
ἀπερυθριάω (Ar. Nub. 1216. Menand. Incert. 287), *to be past blushing.* CCXL 370 B.[11]
ἀποσπαράσσω (Eur. Bacch. 1127), *to tear off.* CCLXI 402 C.
ἕρπω (Od. 17, 158. Soph. Ph. 207), *to creep.* CCXLIII 374 D. Attic only in its compounds. It is often found in tragedy.
ἰδού (Soph. Aj. 870. Eur. Or. 143), *lo, behold.* CLII 242 D.
μετοκλάζω (Il. 13, 281. Anth. P. 9, 209), *to change from one knee to the other.* LXXI 165 D.
σπάω (Aesch. Chor. 533. Eur. Cycl. 417), *to draw in.* CCXXII 334 E. Liddell and Scott give it as mostly poetic, ἕλκω being preferred in prose. It occurs in Aristotle and Plato.

[11] ἀπερυθριασάντων—Ita Mss. quinque. Editi ἀπερυθριαζόντων. Benedictine Editors.

στενάζω (Aesch. Pr. 696. Eur. Alc. 199), *to groan* or *moan*. CL 240 D, CCXLIII 375 B. However, cf. Dem. 690, 18.

στένω (Theocr. 7, 141. Eur. Hipp. 903), *to wail aloud*. V 77 D.

τέρπω (Soph. O. C. 1140. Eus.), *to delight*. CCCXXIX 451 A. Quoted by Liddell and Scott as rare in prose.

b. Poetic and late prose verbs.

ἀμείβω (Aesch. Pr. 23. Eur. Supp. 517), *to answer*. XCI 182 E. This verb is almost exclusively poetic and Ionic, but is used once or twice in Plato and Xenophon and in late prose.

βαστάζω (Soph. Aj. 920. Diog. L. 4, 59), *to bear*. CXXV 215 A, CXXXI 224 A, CXXXIX 231 C, CXCIX 291 A. Used by Homer and the Attic poets only in the singular. It is not found in the best Attic prose.

βρύω (Soph. El. 422), *to abound*. XXIX 109 C, CLXIV 252 C. A poetic verb used also in late prose, according to Liddell and Scott.

ἐνυβρίζω (Soph. Ph. 342. Polyb. 10, 26, 3), *to insult* or *mock*. CXCIX 296 C.

ἐπιστενάζω (Aesch. Pers. 727. Plut. Brut. 51), *to groan over*. XXIX 109 A, LXXIV 169 C, D, LXXVI 171 D.

καταπαίζω (Ar. Fr. 112. Diog. L. 2, 136), *to mock at*. CCXXXV 359 A.

καταστέλλω (Eur. Bacch. 933. Plut. II 979 C), *to check*. LXXIII 167 D.

κοιμάω (Soph. Ph. 650. Il. II 241), *to die*. V 77 E, CCCII 439 D. A metaphorical meaning found also in Christian writers.

μεθαρμόζομαι (Soph. El. 31. Lucian. Amor. 4), *to transform*. LXVI 158 E.

μονωδέω (Ar. Pax. 1012. Lucian. Hist. Conscr. 1), *to sing a solo*. XCVI 190 B.

ναίω (Il. 5, 708. Soph. Ph. 1106), *to dwell*. LXIII 156 D. Common in all poets.

παραῤῥίπτω (Soph. O. T. 1493. Diod. 13, 79), *to throw aside*. XXII 99 D, CL 240 C. Tragic.

ὑπερμαχέω (Soph. Ant. 194. Lucian. Pisc. 23), *to fight for*. LXX 164 C, XCVI 190 C.

ὑφέρπω (Soph. O. T. 786. Philostr. 46), *to creep on secretly*. CCXXII 335 A.

B. Substantives.

The substantives, like the verbs, may be divided into two classes, those formed by adding suffixes to stems already existing and those formed by composition.

1. Alexandrian Period.

a. Nouns formed by adding suffixes.

a. Nouns formed from verbs.

Nouns from verb stems with the suffix *-μός* or *μή* denote action, but also often have a concrete meaning; those with the suffix *-μα* express the result of the action. Nouns ending in *-σις* are abstract and personal nouns; those in *-εία* from verbs in *εύω* are also abstract, as well as those in *-σία* from verbs having a stem ending in a dental mute. Nouns having the suffix *-της* generally denote the agent; those with the suffix *-τήριον*, place; and those with the suffix *-α* or *-η*, a thing, but seldom a person. These last often have an abstract meaning.[1] The following words of this class appear in St. Basil's Letters:

ἁγιασμός (Sept. Jud. 17, 3. Clem. R. 1, 30), *holiness.* CXCIX 292 A, 294 B, CCXXXVI 364 A, CCXCII 431 C. Eccl.

ἀφανισμός (Sept. Deut. 7, 2. Dion. H. I 99, 4), *destruction.* LXV 158 B.

γογγυσμός (Sept. Ex. 16, 7. Clem. A. II 637 B), *murmuring.* CCXLIV 377 E.

ἐμπαιγμός (Sept. Ps. 37, 8. Paul Hebr. 11, 36), *mockery.* CXXXIX 231 D. Eccl.

ἐμπρησμός (Or. Syb. 4, 155. Dion. H. II 745, 1), *conflagration.* CLXIV 255 B, CCXLVIII 384 A, CCXXII 335 A.

καθαρισμός (Sept. Ex. 29, 36. Lucian II 590), *purification.* CCLXV 410 B. Late form for *καθαρμός.*

οἰκοδομή (Sept. Par. 1, 26, 27. Macc. 1, 16, 23), *a building up.* XXII 99 C. Late form for *οἰκοδόμησις.*

ὀνειδισμός (Sept. Josu. 5, 9. Dion. H. I 433, 2), *reproach.* CCLX 398 E.

[1] Kühner-Blass-Gerth I, 2, p. 266 ff.

παροργισμός (Sept. Jer. 21, 5 as v. l. Paul Eph. 4, 26), *wrath.* XXII 101 A.

πειρασμός (Sept. Ex. 17, 7. Matt. 6, 13), *trial* or *temptation.* XCII 184 A, XCVIII 192 A, CI 197 A, et passim. Eccl.

περισπασμός (Sept. Eccl. 1, 13. Polyb. 3, 87, 9), *distraction.* CC 298 A.

περιτομή (Sept. Gen. 17, 13. Diosc. 2, 101), *circumcision.* CLX 249 E. Eccl.

συντριμμός (Sept. Reg. 2, 22, 5), *affliction.* CLXXXVIII 271 C. Eccl.

ὑπερασπισμός (Sept. Reg. 2, 22, 36. Ps. 17, 36), *protection.* CXIII 206 A. Eccl.

φωτισμός (Sept. Job. 3, 9. Sext. 522), *light.* CCXLIII 374 E.

ἀποκάλυψις (Sept. Sir. 42, 1. Luke 2, 32), *revelation.* CXXXIX 231 C, CCXIII 320 C. Eccl.

ἐκδίκησις (Sept. Ex. 7, 4. Polyb. 3, 8, 10), *vengeance.* XXII 99 B. LI 143 C, LXXIII 167 D, et passim.

ἐξομολόγησις (Sept. Josu. 7, 19. Clem. A. II 280 A), *confession.* CCVII 311 C. Eccl.

ἐπίγνωσις (Sept. Prov. 2, 5. Diod. 17, 114), *full knowledge.* CCIV 306 C, CCXIV 323 A, CCXLIII 375 E.

ἐρήμωσις (Sept. Lev. 26, 34. Arr. Anab. 1, 9, 13), *a laying waste.* CCXLVII 383 D.

κατάβρωσις (Sept. Gen. 31, 15. Jud. 5, 24 as v. l.), *a devouring.* CCXLIII 374 E.[2]

πεποίθησις (Sept. Reg. 4, 18, 19. Jos. Ant. 11, 7, 1), *confidence.* CCLVII 392 B.

πρόγνωσις (Sept. Jud. 9, 6. Orig. I 833 C), *foreknowledge.* CCXXXVI 362 B.

συμβίωσις (Sept. Sap. 8, 3. Polyb. 5, 81, 2), *companionship.* CCCI 437 C.

περισσεία (Sept. Eccl. 1, 3. Clem. A. I 640 D), *superabundance.* XXII 101 B.

προφητεία (Sept. Par. 2, 15, 8. Iren. 1052 C), *prophecy.* CCIII 301 E, CCX 317 D, E. Eccl.

ἀποστασία (Sept. Josu. 22, 22. Jos. Ant. 13, 7, 1), *apostasy.*

[2] κατάβρωσιν—Ita tres vetustissimi Codices. Editi κατάβρωμα. Benedictine Editors.

CXXXIX 231 B, CCXXXIII 356 A, CCXLIII 374 E, CCLXIV 408 B. Eccl.

ἀποστασίου βιβλίον (Sept. Deut. 24, 3. Matt. 19, 7), *bill of divorce.* CCXXIV 342 B. Eccl.

εὐδοκία (Sept. Ps. 5, 13. Paul Cor. 2, 5, 8), *good pleasure.* XXII 101 C, CLVI 246 C.

συγγυμνασία (Sept. Sap. 8, 18. Plut. II 898 C), *an exercising together.* CXIII 206 C.

χορτασία (Sept. Prov. 24, 15. Inscr. 5128), *fulness.* XXII 101 A.

ἀγαλλίαμα (Sept. Tobit. 13, 11. Jud. 12, 14), *joy.* CCXLIII 374 A. Eccl.

ἀνόμημα (Sept. Lev. 20, 14. Diod. 4, 44), *sin.* CXCIX 294 B, CCIV 305 A.

βδέλυγμα (Sept. Gen. 46, 34. Luke 16, 15), *abomination.* CCXXXIX 368 B. Eccl.

διάβημα (Sept. Reg. 2, 22, 37. Hesych.), *step.* XCIX 193 B.

διήγημα (Sept. Deut. 28, 37. Polyb. 1, 14, 6), *story.* V 77 C, LX 155 A, CXII 205 A, etc.

ἔνδυμα (Sept. Reg. 2, 1, 24. Strabo 3, 3, 7), *garment.* II 74 D, CCVII 311 A, CCXXIII 338 A, CCXCII 431 B (twice), C.

ἔνταλμα = ἐντολή (Sept. Job. 23, 12. Matt. 15, 9), *commandment.* CCLXV 410 C. Eccl.

κατάβρωμα (Sept. Num. 14, 9. Jud. 5, 24), *food.* CCXXVIII 352 A, CCLXXXVIII 427 A. Eccl.

κατάλειμμα (Sept. Gen. 45, 7. Galen. 14, 456), *remainder.* CXXXVI 228 B.

κατάλυμα (Sept. Ex. 4, 24. Polyb. 2, 36, 1), *inn.* V 78 D.

κατάστημα (Sept. Macc. 3, 5, 45. Aristeas 31), *state.* II 72 C.

κτίσμα (Sept. Sap. 9, 2. Paul Tim. 1, 4, 4), *creature.* XXV 104 D, CV 200 B, CXIII 206 C, et passim. Eccl.

παράπτωμα (Sept. Job. 36, 9. Paul Rom. 5, 15), *sin.* CXCIX 294 B. Eccl.

πρόσκομμα (Sept. Ex. 23, 33. Paul. Rom. 14, 13), *obstacle.* LXXXIX 180 C. Eccl.

σέβασμα (Sept. Sap. 14, 20. Paul Thess. 2, 2, 4), *object of worship.* CCXXXIII 356 A.

συνάντημα (Sept. Ex. 9, 14), *plague.* VI 79 A. Eccl.

γελοιαστής (Sept. Job. 31, 5. Greg. Naz. II 581 B), *jester.* II 72 C, XXII 99 B.

καταφρονητής (Sept. Habac. 2, 5. Philo II 593, 18), *despiser.* CCCXXXI 451 D.

λυτρωτής (Sept. Lev. 25, 31. Philo I 188, 20), *redeemer.* CCLXI 402 A.

φονευτής (Sept. Num. 35, 11. Eus. II 156 B), *murderer.* CLXXXVIII 275 C, CCLX 399 B.

θυσιαστήριον (Sept. Gen. 8, 20. Eus. II 865 C), *altar.* CXXVIII 219 D, CCVII 312 B, CCXX 333 D, et passim.

ἀγάπη (Sept. Sap. 3, 9. Athan. I 356), *love.* VI 79 B, IX 90 B, XXII 100 C, et passim.

ἄμυνα (Sept. Sap. 5, 18. Plut. I 729 B), *revenge.* LXXIII 167 A. 2), *defense.* CLXXXVIII 273 A.

διασπορά (Sept. Deut. 30, 4. Plut. II 1105 A), *dispersion.* CXCV 287 A, CCXVII 330 D, CCXXXVIII 367 A, CCXLIII 375 A, CCXLVII 383 D.

διαταγή (Sept. Esdr. 2, 4, 11. Paul Rom. 13, 2), *command.* LII 146 C, CCXXVII 350 B.

ἐπισκοπή (Sept. Gen. 50, 24. Pet. 1, 2, 12), *visitation.* CCLX 397 E, CCXCVI 434 B.

καταστολή (Sept. Esai. 61, 3. Jos. B. J. 2, 8, 4), *dress.* CLXXIII 261 B.

προκοπή (Sept. Macc. 2, 8, 8. Polyb. 1, 12, 7), *advancement.* CLXI 252 B, CCXXII 335 E, CCXXIII 338 E, etc.

προσευχή (Sept. Par. 2, 6, 19. Ps. 4, 2), *prayer.* XXIV 103 B, XXVII 105 E, 106 A, et passim. Eccl.

προσοχή (Sept. Sap. 6, 19. Epict. Ench. 33, 6), *attention.* CCVII 311 B.

ὑπακοή (Sept. Reg. 2, 22, 36. Paul Rom. 5, 19), *obedience.* XXII 100 E, CCLXXVI 421 A.

β. Nouns formed from nouns.

Nouns formed from older nouns and ending in *-ία* are mostly abstract. Those having the suffix *-ι(δ)ς* are feminine nouns from masculine forms. The ending *-ων* points out the abode of persons, animals or things. Nouns with the suffix *-τηρ* denote the actor, and those with *-ίον* are diminutives.[3] In St. Basil's Letters we find the following:

[3] Kühner-Blass-Gerth I, 2, pp. 274 ff.

αὐθεντία (Sept. Macc. 3, 2, 29. Clem. A. I 1216 B), *authority.* XCII 186 B, CXXII 213 B, CCLI 387 D. Eccl.

καύσων (Sept. Job. 27, 21. Athen. ap. Orib. 1, 14, 7), *hot wind.* CXXII 335 B.

λειτουργός (Sept. Sir. 7, 30. Philo II 387, 20), *minister.* IX 91 A. (Used as adj.).

μοιχαλίς (Sept. Prov. 18, 22. Matt. 12, 39), *adulteress.* CXCIX 291 E (twice), 293 A.

παροικία (Sept. Esdr. 2, 8, 35. Clem. R. 2, 5), *a sojourning.* CCXCVII 434 C.

σκάνδαλον (Sept. Lev. 19, 14. Matt. 16, 23), *stumbling-block.* XXII 100 E. Eccl. A shortened form of σκανδάληθρον.

φωστήρ (Sept. Gen. 1, 14. Anth. P. 15, 17), *light.* XXVIII 106 D, CLIV 243 C.

χαρτίον (Sept. Jer. 43, 4. Plut. II 60), *small* χάρτης or *document.* CVIII 202 A.

γ. Nouns formed from adjectives.

Nouns formed from adjectives by adding the suffix *-ία* or *-της*, *-τητος* or *-σύνη* generally denote an abstract quality. The ending *-της*, *-του* added to form a noun denotes the agent, and *-τήριον*, the place. Nouns in *-ης* of the first declension are masculine and, as a rule, are compound nouns.[4] In the Letters we meet with the following nouns formed from adjectives:

αἰχμαλωσία (Sept. Deut. 28, 41. Polyb. 5, 102, 5), *captivity.* LXX 164 C, CCXXXVI 362 E, CCLXIV 408 A, CCLXV 408 D.

ἀκαταστασία (Sept. Tobit. 4, 13. Polyb. 1, 70, 1), *confusion.* LXX 164 A.

ἀνεξικακία (Sept. Sap. 2, 19. Lucian II 877), *forbearance.* LIX 154 C.

ἀφθαρσία (Sept. Sap. 2, 23. Plut. II 881 B), *immortality.* CCXCII 431 B, C.

ἐπαρχία (Sept. Jud. 3, 6 as v. l. Polyb. 1, 15, 10), *province.* LXXIV 168 E, XCVIII 192 B, CXXXVIII 230 B, CCLXXXI 424 A.

καταλαλία (Sept. Sap. 1, 11. Paul Cor. 2, 12, 20), *slander.* XXII 99 B. Eccl.

[4] Kühner-Blass-Gerth I, 2, pp. 266 ff.

κενοδοξία (Sept. Sap. 14, 14. Polyb. 3, 81, 9), *vainglorìousness.* CXXII 213 B.

λυχνία (Sept. Sir. 26, 17. Lucian II 608), *lamp-stand.* CCXXI 334 C.

μακροθυμία (Sept. Esai. 57, 13. Clem. R. 1, 13), *forbearance.* CXXXVI 227 D, CCXXVI 346 C.

πολυθεία (Or. Sib. 2 in titulo. Philo I 609, 37), *polytheism.* CCX 316 E, CCXLIII 375 C.

πολυοχλία (Sept. Job. 31, 34. Polyb. 10, 14, 15), *crowd of people.* CCLVII 392 C.

ἀγαθότης (Sept. Sir. 45, 23. Clem. A. I 980 A), *goodness.* XXVI 105 B, XC 181 E, CI 197 B, etc. Eccl.

ἁγιότης (Sept. Macc. 2, 15, 2. Did. A. 517 B), *holiness.* CV 200 B, CLIX 248 C. Eccl.

γυμνότης (Sept. Deut. 24, 48. Paul Rom. 8, 35), *nakedness.* CCXXIII 337 D.

ματαιότης (Sept. Ps. 4, 3. Poll. 6, 134), *vanity.* XXIII 101 C, CCXXIII 337 B.

μεγαλειότης (Sept. Esdr. 1, 1, 4. Athen. 130 F), *greatness.* CCXXXIV 357 B.

πραΰτης (Sept. Ps. 44, 5. Ignat. 953 A. Later form of πραότης), *meekness.* CCLXV 410 C.

μεσίτης (Sept. Job. 9, 33. Jos. Ant. 4, 6, 2), *mediator.* CCIV 306 B.

πατριάρχης (Sept. Par. 1, 24, 31. Orig. I 388 A), *patriarch.* CLX 250 D, CCLXI 401 D, CCLXVII 414 A. Eccl.

ἁγιωσύνη (Sept. Ps. 29, 5. Paul Cor. 2, 7, 1), *holiness.* CLIX 248 C.

σκοτομήνη (Sept. Ps. 10, 2. Aristid. I 570), *moonless night.* CLIV 243 D.

ἱλαστήριον (Sept. Ex. 25, 16. Philo II 150, 2), *mercy-seat.* CCXXXV 360 C. Eccl.

μακρόθυμον (Sept. Ex. 34, 6. Anth. P. 11, 317), *long-suffering.* CCXXVI 347 D.

b. Nouns formed by composition.

Only four nouns from the Alexandrian period are found in the Letters which seem to have been formed directly by composition.

Of these one, *διάπρασις*, is composed of a preposition and a noun; *δικαιοκρίτης* and *ψευδοπροφήτης*, of an adjective and a noun; and *τριστάτης*, of a verb stem and an adjective.

διάπρασις (Sept. Lev. 25, 33. Dion. H. III 1376, 1), *complete sale.* CCXXIII 337 C.

δικαιοκρίτης (Sept. Macc. 2, 12, 41. Macar. 592 A), *righteous judge.* CCXLVIII 384 B.

ψευδοπροφήτης (Sept. Jer. 6, 13. Philo II 343, 45), *false prophet.* CCX 317 D.

τριστάτης (Sept. Ex. 15, 4—*ἀναβάται τριστάται*), *a peculiar class of soldiers.* This is translated in the Douay Version of the Bible as *chosen captains.* Basil's meaning in this place is rather obscure. From the context his sense is apparently *three riders.* CXC 283 D, *ἅρματα ἀναβάτας τριστάτας ἔχοντα οἶδεν ἡ Γραφή, διὰ τὸ τῶν λοιπῶν ἁρμάτων δύο εἶναι τοὺς ἐπιβάτας, τόν τε ἡνίοχον καὶ τὸν ὁπλίτην· τὰ δὲ τοῦ Φαραὼ δύο μὲν εἶχε τοὺς πολεμοῦντας, ἕνα δὲ τὸν τὰς ἡνίας τῶν ἵππων ἔχοντα.*

2. Roman Period.

a. Nouns formed by adding suffixes.

α. Nouns formed from verbs.

Few suffixes other than those already discussed as of the Alexandrian period appear among Basil's vocabulary of the Roman period. There is one example, *λαμπηδών*, of a noun having the suffix *-δών*, which conveys nearly always an abstract idea; one example, *συνειδός*, of a participle used as a noun: and one, *φάγος*, of a noun with the suffix *-ος*, which indicates a person, thing, or even an abstract idea.

ἀναθεματισμός (Orig. II 1417 B. Eus. II 1544 A), *anathematization.* CCLI 387 E, CCLXIII 406 B. Eccl.

ἀναπλασμός (Plut. II 113 D. Orig. I 357 C), *illusion.* CCX 317 A.

διαπληκτισμός (Plut. II 710 C), *quarrel.* II 71 D.

ἐπαμφοτερισμός (Philo II 202, 1. Arr. Epict. 4, 2, 5), *vacillation.* CXXVIII 220 A.

ἰδιωτισμός (Sext. 614, 5. Diog. 7, 59), *vulgarism.* XX 97 D.

καταρτισμός (Tatian Frag. 1601 A. Greg. Nyss. III 1057 B), *a putting in order.* CCLXV 411 C.

κουφισμός = *κούφισις* (Diod. 13, 64. Plut. II 1067 F), *relief.* CCXXXI 354 B.

μαρασμός (Diosc. 2, 196. Orig. III 636 D), *a wasting away.* CXXXVIII 229 C.[5]

σκανδαλισμός = τὸ σκανδαλίζειν (Orig. IV 753 A), *scandal.* CCLX 401 A.

στηριγμός (Dion. H. V 141, 3. Iren. 461 A), *support.* CCLXVI 413 B.

συμβιβασμός (Patriarch. 1061. Clementin. 153 C), *agreement.* CCLVIII 393 B.

Χριστιανισμός (Ignat. 672. Orig. I 652), *Christianity.* CCX 315 A, CCLXIII 407 B.

ἀθέτησις (Paul Hebr. 7, 18. Sext. 318, 15), *rejection.* IX 91 A, LI 144 B, LII 146 D, etc.

ἄθλησις (Paul Hebr. 10, 32. Athan. II 860 A), *conflict.* CLXIV 254 C, CLXXXII 265 E, CCXX 333 D, etc.

ἀπαγόρευσις (Philo I 62, 28. Poll. 2, 127), *prohibition.* CCXLIV 378 B.

ἀπόγνωσις (Dion. H. I 212, 6. Philo II 300, 25), *despair.* LXXV 170 D, LXXXII 175 A, B, etc.

ἀπόῤῥηξις (Aret. 11 D. Jos. Ant. 19, 3, 1), *separation.* CCXX 341 D, CCXLIV 378 B.

ἀφοσίωσις (Plut. Eum. 12. Athan. I 333 B), *a doing as a matter of form.* XCVIII 191 E.

δεξίωσις (Plut. Alex. 9. Pomp. 79), *pledge of friendship.* CCXXXVI 364 D.

διαβεβαίωσις (Hdn. Gr. Schem. 597, 16), *assertion.* CCCXI 443 C.

διαπόνησις (Plut. II 693 D. Clem. A. I 625 A), *a working.* II 71 D, CCLXXVII 442 A.

ἐγκατάλειψις (Orig. III 565 B. Chrys. IX 455 D), *a forsaking.* CXCIX 295 C, CCXLVII 383 D. Eccl.

ἐκφώνησις (Philo I 618, 17. Sext. 621, 30), *pronunciation.* CCXXXV 358 E, CCXXXVI 364 B.

ἔλλαμψις (Plut. II 893 F. Poll. 4, 155), *illumination.* CCX 317 D

ἐνανθρώπησις (Hippol. 840 B. Orig. I 937 A), *the Incarnation.* CCLVIII 393 D, CCLX 400 C, CCLXI 403 A, etc. Eccl.

ἔπειξις (Plut. I 36 C. Lucian III 306), *haste.* CXXVI 217 C.

[5] μαρασμόν—Ita Harl. et Med. Editi μερασμώδη. Coisl. primus et Reg. secundus μαρασμώδη. Benedictine Editors.

ἐπίκρισις (Strabo I, 1, 12. Plut. II 43 C), *judgment on anything.* CCXLVIII 384 C.

ἐπισημείωσις (Hippol. Haer. 124, 22. Orig. IV 385 A), *comment* CXXV 216 D.

ἐπισκότησις (Plut. I 538 D. Plotin. I 379, 14), *a darkening.* II 71 D, CL 239 E.

εὐαρέστησις (Dion. H. IV 2145. Diod. II 512, 44), *a being well pleasing.* XV 94 E, CLXXIII 261 B. Stephanus cites Aristotle as using this word but gives no specific reference.

ἐφεύρεσις (Ignat. Schol. Dion. Thr. 773, 28), *invention.* CLXXV 263 A. 2), *investigation.* CCLXIII 407 A.

κατάδυσις (Tertull. II 79 A. Greg. Nyss. III 585 A), *immersion.* XLVIII 141 D. Eccl. 2), (Lucian Amor. 34. Theod. III 1361 A, D), *hole* or *hiding place.* CCXXXVI 363 E.

κατάκρισις = κατάκριμα (Paul Cor. 2, 3, 9. Iren. 1194 C), *condemnation.* CXLI 235 A, CCXVIII 330 E, CCXXIII 340 C, 341 A, CCXXXVI 364 E.

νέκρωσις (Paul Rom. 4, 19. Iren. 933 C), *a dying.* CCXXIII 337 E. Eccl.

ὄχλησις (Plut. II 1127 D. Dion. H. VI 893, 18), *annoyance.* XXXII 112 A, CCXXXI 354 C.

παρατήρησις (Athenag. 1005 A. Eus. II 881 C), *observance.* CLXXIII 261 B, CCLXV 410 A.

παράχρησις (Schol. Arist. Plut. 447), *abuse.* XXII 100 A.

πεῖσις (Plut. II 614 D. Philo I 202, 32), *inquiry.* CCLX 397 D.

πρόληψις (Polyb. 8, 29, 1. Plut. II 900 C), *prejudice.* XXVIII 108 E. 2), *previous notion.* CLX 249 D, CCXXXVI 360 E.

πρόσκλισις (Polyb. 5, 51, 8. Paul Tim. 1, 5, 21), *partiality.* CLVI 246 C.

προσφώνησις (Dion. H. de Rhet. 5, 1. Plut. T. Gracch. 8), *salutation.* LXV 157 E, CCIII 302 A, CXCVII 287 D, CCXXVI 349 A.

σάρκωσις (Iren. 933 B. Athan. II 805 A), *Incarnation.* CCLXIII 407 A, CCLXV 409 E.

σκότωσις (Plut. II 414 D. Orig. II 100 B), *a darkening.* CLXXXVIII 273 C.

σύναξις (Orig. II 1013. Athan. I 600 C), *religious meeting.* CLVI 246 C, CLXXXVIII 268 E, CCXLIII 374 A. Eccl.

τράνωσις (Method. 149 C), *explanation.* CXIII 206 D.

ὑπόπτωσις (Greg. Th. 1048. Eust. Ant. 676 D), *prostration,* i. e., *class of penitents of the third degree.* CCXVII 326 B, 327 A, 328 E, 330 A (twice). Eccl.

ὑποφώνησις (Plut. II 33 D. Max. Conf. II 689 E), *cheering.* LXVI 159 D.

φυσίωσις (Paul Cor. 2, 12, 20. Orig. I 272), *pride.* CLXXIII 261 C, CCXXXIII 356 B, CCXLII 372 B. Eccl.

ἀπροστασία (Lobeck ad Phryn. 529), *lack of leadership.* CII 197 E.

ἐπιστασία (Diod. 1, 44. Plut. II 440 D), *government.* XV 94 E, XXVIII 107 C, 108 B, LXXXIV 177 B, etc.

μαθητεία (Dio Chrys. I, 155, 42. Orig. I 544 C), *discipleship.* CLIV 243 C.

μεθοδεία (Paul. Eph. 4, 14. Iren. 537 B), *wile.* XCI 183 B, CCXIX 332 C.

περιοδεία (Galen. XIII 960 A. Athan. I 273 A), *journey.* XCV 189 A.

περπερεία (Clem. A. I 557 B. Eust. Opusc. 228, 12), *idle ostentation.* XXII 100 A.

πληροφορία (Paul Thess. 1, 1, 5. Chrys. VII 9 B), *full assurance.* XXII 100 B, LI 144 C, LII 146 E, et passim.

φιλοπρωτία (Jul. 319 D. Agathar. 17, 22, -εία), *love of being first.* XXVIII 108 B.

ἀνδραγάθημα (Diod. 4, 22. Dion. H. V 245, 3), *brave deed.* II 73 B, V 78 B, XXVIII 106 C, CCLXIX 416 B.

βάπτισμα (Clem. R. 2, 6. Orig. II 1456 B), *baptism.* XCI 183 C, CV 200 B, CLIX 248 B, et passim.

δημιούργημα (Dion. H. II 2, 3. Philo I 105, 3), *work.* CCXXXV 358 E.

ἑδραίωμα (Paul Tim. 1, 3, 15. Epiph. II 777 B), *foundation.* XXVIII 106 D, XXIX 109 B, CCXIV 323 A, CCXLIII 375 A.

μειδίαμα (Cornut. 134. Plut. II 43 F), *smile.* XC 181 C.

ῥύπασμα (Apollon. S. 109, 13. Orig. II 1588 A), *pollution.* CXCIX 297 D.

σεμνολόγημα (Dion. C. 50, 27. Eus. II 849 A), *boast* or *glory.* XCIV 188 C, LXXIII 167 D, CXXXIX 231 E, CLXV 256 B.

φιλοτέχνημα (Diod. 14, 11. Greg. Nyss. III 740 A), *work of art.* II 73 C.

χάρισμα (Philo I 102, 31. Paul Cor. 1, 1, 7), *gift.* XXXI 111 A, CIII 198 C, CXXXIX 232 A, et passim.

βαπτιστής (Jos. Ant. 18, 5, 2. Tertull. II 1075 C, N. T.), *the Baptist.* CL 240 E. Eccl.

διώκτης (Paul. Tim. 1, 1, 13. Greg. Naz. I 584 A), *persecutor.* CCLVII 391 E. Eccl.

ἐξωστής (Lucian III 606. Eus. II 1152 C), *assessor.* CXCVIII 289 C.

ἐπηρεαστής (Symm. Ps. 56, 2. Greg. Naz. II 447 C), *insolent person.* XXXII 112 B. Eccl.

ἐφευρετής (Paul. Rom. 1, 30. Epiph. I 185 B), *inventor.* CCX 317 B.

καθηγητής (Dion. H. VI 815, 16. Matt. 23, 10), *teacher.* CLXVIII 258 A.

ὁμολογητής (Clem. A. I 1293 A. Petr. Alex. 505 B), *confessor,* a Christian who suffered persecution but not martyrdom. CXXXIX 231 D, CCXL 369 E.

σκοπευτής (Aquil. Esai. 528, 2. Eust. 810, 25), *watchman.* CCXXIII 338 B.

στασιαστής (Diod. II 556, 75. Dion. H. II 1199), *inspirer of sedition.* CCXVI 324 B.

ἀνθολκή (Plut. II 20 C. Philo I 606, 25), *a pulling in the opposite direction.* IX 90 C.

ἀποταγή (Isid. Epist. I 1. Apophth. Cassian. 7), *renunciation of the world.* XXIII 102 A. Eccl.

ἀποχή (Epict. 2, 15, 5. Iren. 690 B), *abstinence.* CLX 249 E, CXCIX 294 C.

παρατριβή (Polyb. 2, 36, 5. Caesarius 925), *bickering.* CLVI 245 D.

προφορά (Dion. H. VI 1023, 3. Philo I 447, 17), *utterance.* CCXXXVI 364 B.

συναρπαγή (Athenag. 1016. Nil. 300, 516), *deceit.* CCC 436 C.

συνδιαγωγή (Just. Tryph. 47. Justinian. Cod. 1, 3, 44), *an associating with.* CXIII 206 C. Eccl.

ὑποστολή (Paul Hebr. 10, 39. Plut. II 129 C), *omission.* XCII 186 B.

ὑποταγή (Dion. H. I 477. Eus. II 81), *submission.* CXIV 207 C.
λαμπηδών (Plut. I 265 A. Sext. 12, 14), *brightness.* CCXXI 334 C.
συνειδός (Philo I 291, 41. Plut. II 554 F), *conscience.* CCXXIII 339 A, CCXXIV 343 D.
φάγος (Matt. 11, 19. Luke 7, 34), *glutton.* CCXXXVI 363 E.
δυτικός (Jos. Ant. 20, 8, 11—*Western*), *Western Christians.* LXVI 159 A, CXX 211 D, CXXIX 221 B, etc.

β. Nouns formed from nouns.

Nouns derived from nouns and ending in *-τής, -τητος,* usually express an abstract idea, but may also denote a state or condition. In the following list νεκρότης has this latter meaning. Those ending in *-ία* are derived from nouns or adjectives and, in general, have an abstract meaning. κληρικός and λαϊκός are two adjectives used as nouns. *-ίον* as a suffix is added to form a diminutive; but some nouns in *-εῖον* and *-ίον* have a concrete meaning without the diminutive idea. The ending *-της, -του,* denotes a person.[6] Words in *-ιανός,* as Χριστιανός, are formed on the analogy of Latin patronymics.[7] Such words appear in the Letters as follows:

ἀνθρωπότης (Iren. 1, 10, 3. Sext. 249, 12), *humanity.* CCXCII 431 B.
θεότης (Paul Col. 2, 9. Clem. A. I 277 B), *divinity.* IX 91 A, LXIX 162 E, CV 200 B, et passim. Eccl.
νεκρότης (Orig. I 904 C. Method. 268 C), *death.* CCVII 310 C.
υἱότης (Orig. I 484. Hippol. Haer. 362, 51), *sonship.* CCXIV 322 E, CCXXXVI 364 A. Eccl.
εἰδωλολατρία (Paul Gal. 5, 20. Clem. A. II 364 A), *idolatry.* XXII 101 B (*-εία*), CCXXXIII 356 B, CCLXV 408 D.
μισθοποδοσία (Paul Hebr. 2, 2. Const. Apost. 6, 11), *recompense.* CIX 202 D, CLV 245 A, CCCVIII 442 B. Eccl.
ὁροθεσία (Luke Acts. 17, 26. Hippol. 853 B), *limit.* CCC 437 B.
ψαλμῳδία (Hippol. 608. Eus. II 848), *psalm-singing.* CCVII 311 A, B, C, D, 312 C.
γωνίδιον (Lucian I 481. Anton. 3, 10), *a little corner.* CL 240 C.
κληρικός (Cyprian. Epist. 3, 2. p. 229 B. Athan. I 533 A), *clergy-*

[6] Kühner-Blass-Gerth I, 2, pp. 274 ff. [7] Robertson, p. 155.

man. CIV 199 B (twice), CXXV 217 B, CXCIX 290 E, et passim. Eccl.

λαϊκός (Clem. R. 1, 40. Caius 29 B), *layman.* CLXXXVIII 270 B, 271 B, CXCIX 295 B, etc. Eccl.

ἱερατεῖον (Malchio 256 B. Athan. I 224 C), *clergy,* as a body. CXCVIII 289 E. Eccl.

πρεσβυτέριον (Paul Tim. 1, 4, 14. Ignat. 645 B), *presbyters,* as a body. CCVII 309 E. Eccl.

σιτομέτριον (Luke 12, 42. Charis. 550, 1), *rations.* CLXI 252 E. Eccl.

χρεώστης (Philo I 344, 21. Plut. II 101 C), *debtor.* CXVIII 210 A, CCLXXII 419 D.

Χριστιανός (Ignat. 680 A. Clem. A. I 377), *Christian.* VI 78 E, XXII 99 A (twice), et passim. Eccl.

γ. Nouns formed from adjectives.

Besides the nouns with suffixes *-ία, -σύνη,* and *-της* derived from adjectives those in *-εία* from adjectives in *-ης* also denote abstract qualities. The ending *-ιος* for an adjective denotes manner or quality. Nouns ending in *-η* generally denote a thing or a concrete idea but rarely a person. ἐγγύτης is a noun derived from an adverb. The following nouns of the Roman period derived from adjectives occur in the Letters:

ἀγαμία (Plut. II 491 E), *celibacy.* CXCIX 292 C (twice).

ἀγεννησία (Hippol. 837 B. Dion. Alex. 1269 B), *the being unbegotten.* CCXXXIV 358 B. Eccl.

ἀδηλία (Cornut. 38. Greg. Nyss. III 420 A), *uncertainty.* CCIII 301 D.

ἀδημονία (Philo II 99, 38. Plut. I 62 A), *anxiety.* CCLXI 401 C, 402 E.

ἀδιαφορία (Epict. 2, 5, 20. Plut. II 1071 F), *indifference.* LXXXV 178 C, XCIX 195 B, CL 240 D, CXC 282 B, CCXXIV 343 B.

ἀκαταληψία (Philo I 384, 10. Diog. 2, 92), *incomprehensibleness.* CCXXXIV 358 A.

ἀντιμισθία (Paul Rom. 1, 27. Clem. R. 2, 1), *reward.* CCLVII 392 A.

ἀντιτυπία (Dion. H. V 141, 3. Plut. II 884 E), *resistance.* CCXCIV 432 E.

ἀξιοπιστία (Diod. 1, 28. Sext. 361, 28), *credibility.* LXVIII 161 C, CCX 317 E.

ἀῤῥητοποιία (Eus. II 781 C. Theophil. 3, 3), *infamous practice.* CLX 250 E.

γηροκομία = γηροβοσκία (Jos. Ant. 5, 9, 4. Plut. II 583 C), *care of an old person.* CL 241 C.

διγαμία (Just. Ap. 1, 15. Tertull. II 936 D), *second marriage.* CLXXXVIII 271 D, CCXVII 325 E. Eccl.

δοξολογία (Iren. 609 B. Hippol. Haer. 320, 81), *praise.* II 74 E, XCI 183 C, CCX 316 A, CCLVIII 393 D. 2), *doxology.* LII 146 C, CLIX 248 B. Eccl.

εὐποιία (Paul Hebr. 13, 16. Lucian II 181), *beneficence.* XXXVI 114 C, CLXXX 265 B, CCLXXIX 423 A, CCCVI 441 A.

καινοφωνία (Apollon. Ephes. 1384 A. Eust. Mon. 905 A), *novelty.* LII 146 C, CCLXI 401 C.

ματαιοπονία (Strabo 17, 1, 28. p. 806. Clem. R. 1, 19), *labor in vain.* CCXXIII 337 B.

μυθοποιία (Strabo 1, 1, 19. Plut. 348 A), *invention of fables.* CCLXV 410 A.

ὁμοτιμία (Lucian D. Mort. 15, 2. Greg. Naz. II 537 A), *sameness of honor.* CCLXII 403 D.

ὀρθοδοξία (Hierocl. C. A. 59, 8. Athan. I 237 D), *orthodoxy.* XXV 104 E, XC 182 D, XCII 185 A, et passim. Eccl.

πολυγαμία (Philo I 568, 45. Tertull. II 953 C), *polygamy.* CLXXXVIII 271 D, CCXVII 329 B.

πολυφωνία (Clem. A. I 200 C. Plut. II 727 E), *a having many voices. Wordiness* seems to be Basil's meaning. CCLXV 410 D, καὶ πεῖσαι αὐτὸν καταφρονῆσαι τῆς πολυφωνίας τῶν συνταγμάτων (ἐβεβαίωσε γὰρ τὸν τῆς Παροιμίας λόγον, ὅτι Οὐκ ἔστιν ἐκ πολυλογίας ἐκφυγεῖν ἁμαρτίαν).

φιλαυτία (Plut. II 48 F. Philo I 173), *self-love.* CLVI 245 D, CCXXXVIII 366 D. Sophocles gives this word as classical but cites no classical author. Stephanus quotes Aristotle's Ethics 9, in which there is a discussion of the subject; but while the adjective φιλαυτός appears there frequently, the noun φιλαυτία, is not to be found.

φιληδονία (Philo II 201, 15. Plut. II 556 B), *voluptuousness.* CCC 437 A.

ἀκτημοσύνη (Clem. A. I 221 A. Orig. I 1337 A), *poverty.* XXII 101 B, CL 240 E.

ταπεινοφροσύνη (Luke Acts 20, 19. Orig. I 1312 C), *humility.* II 74 A, CXXVIII 219 D, CLXXIII 261 C, etc.

εἰκαιότης = εἰκαιοσύνη (Diog. L. 7, 48), *thoughtlessness.* CCCXXIII 448 C.

ἐμφερεία = ὁμοιότης (Philo I 632, 1. Plut. Num. 13), *resemblance.* IX 91 B.

ἐντρεχεία (Strabo 17, 1, 15. Sext. 632, 5), *ingenuity.* LXVII 160 E.

εὐσταθεία (Plut. II 342 F), *stability.* LXVI 159 A, XCIX 194 D, CCCXXII 448 B.

συνάφεια (Just. Tryph. 65, p. 625 C. Cyrill. A. X 85 C), *union.* XXVIII 106 B, LII 145 C, LXV 158 C, et passim.

δοκιμή (Paul Cor. 2, 8, 2. Orig. VII 220 B), *trial.* VI 79 B.

ἐγγύτης (Strabo 8, 6, 19, p. 188, 7. Poll. 4, 155), *nearness.* CCXLII 371 D.

ἐφημερίς (Plut. I 677 D. Philo II 570, 17), *diary.* CCXXXI 354 B, CCXXXVII 365 C.

The following nouns of this group are adjectives used substantively as abstract nouns. Basil frequently uses the neuter of an adjective both with the article and with the genitive of a noun in preference to adjective modifiers with the noun; e. g., *καὶ θεασάμενος αὐτῶν πολὺ μὲν τὸ φιλάδελφον καὶ τὸ περὶ ὑμᾶς ἀγαπητικόν, πολλῷ δὲ ἔτι πλέον τὸ φιλόχριστον καὶ τὸ περὶ τὴν πίστιν ἀκριβές τε καὶ εὔτονον.* This usage of Basil is discussed more fully in the Figures under the title, *Adjective Substantive Abstract.*

ἀγαπητικόν (Plut. I 81 F. Clem. A. I 300 B), *affection.* CXIV 207 A.

ἀναντίῤῥητον (Polyb. 6, 7, 7. Plut. I 124 A), *incontestible. Not having been contested* expresses Basil's meaning better. CLIX 248 A, *παρασιωπηθὲν τοῖς πάλαι διὰ τὸ ἀναντίῤῥητον, ἀδιάρθρωτον καταλείφθη.*

ἀνεπηρέαστον (Jos. A. J. 16, 2. Archigen. ap. Orib. II 148, 10), *inviolableness.* CCLXXI 417 E.

ἀνταποδοτικόν (Orig. I 281 B), *requiting.* CCXXXIV 357 C.

ἀπαράλλακτον (Dion. H. I 388, 7. Philo I 370, 31), *exact likeness.* IX 91 B, LII 146 A.

ἀῤῥεπές (Philo I 269, 32. Plut. II 1015 A), *constancy.* CCXCIX 435 E.

αὐτεξούσιον (Iren. 1101 C. Orig. I 249 A), *liberty.* CXCIII 285 D.

δυσάντητον (Lucian Tim. 5. Plut. II 118 C), *a thing disagreeable to meet.* XXIII 101 D.

ἐκμελές (Plut. II 1135 A. Poll. 2, 117), *discordance.* CCIV 305 D.

εὐμετάθετον (Plut. II 799 C. Ptol. Tetrab. 155), *changeableness.* CCXLIV 380 A, 381 D.

εὐπερίτρεπτον (Lucian II 698. Athen. 155 E), *ease in turning over.* XXV 103 E.

εὐπρόσιτον (Strabo 12, 3, 11. Poll. 5, 138), *accessibility.* LI 144 A

μεγαλοφυές (Polyb. 12, 23, 5. Philo I 637, 2), *nobility of nature.* LI 144 A, CCVI 309 B, CCXX 333 E, CCCI 438 A, CCCVI 441 A.

περιπόθητον (Philo I 479, 6. Jos. Ant. 16, 11, 7), *quality of being dearly beloved.* CLIV 243 D.

προγνωστικόν (Erotian. 24. Galen. IX 426 B), *foreknowing.* CCXXXIV 357 C. This is the title of a work by Hippocrates but is found nowhere else before the Roman period.

τελειωτικόν (Clem. A. 800. Pseud-Dion. 377 B), *consummating.* CLXIV 255 C.

ὑπομνηστικόν (Orig. VII 100 C. Cyrill. A. X 64 B), *memorandum.* LXVIII 161 B, C, CXX 211 D, etc.

χρειῶδες (Philo I 492, 20. Plut. II 80 D), *the needful.* II 74 D.

b. Nouns formed by composition.

The nouns of this period formed by the composition of two words may be divided into several classes, according as they are formed by the union of a noun and an adjective, of two nouns, of a noun and a verb stem, of a noun and a preposition, of two verb stems, of an adjective and a verb stem, or of an adverb and a noun.

a. Nouns formed by the composition of a noun and an adjective.

αὐτοαλήθεια (Orig. I 576 D. Alex. A. 557 D), *truth itself.* CCXXXIII 356 D.

διετία (Philo II 536, 6. Luke Acts 24, 27), *space of two years.* CCXVII 329 A.

ἑβδομηκονταετία (Afric. 73 C), *space of seventy years.* CCLXIV 408 A.

ἑξαετία (Philo II 277, 9. Jos. Ant. 16, 1, 1), *space of six years.* CCXVII 330 B.

καρτεροψυχία (Pseudo-Jos. Macc. 9, p. 510), *fortitude.* CCXXI 334 D.

μεγαλοδωρεά (Lucian I 354. Eus. II 813 C), *great gift.* IV 76 D.

πενταετία (Philo II 276, 6. Clem. A. II 101 B), *space of five years.* CLXXXVIII 271 E.

πολύγαμος (Poll. 3, 48. Orig. III 1568 B), *one married many times.* CLXXXVIII 271 D.

β. Nouns formed by the composition of two nouns.

ἀδελφομιξία (Method. 41 A), *incest between brother and sister.* CCXVII 327 C.

γαστρίδουλος (Diod. II 549, 82. Pallad. Vit. Chrys. 55 D), *glutton.* CXV 208 B.

εἰδωλολάτρης (Paul Cor. 1, 5, 10. Eus. IV 373 C), *idolater.* CLXXXVIII 272 B, CCXXXV 359 E. Eccl.

ἡμερονύκτιον = νυχθήμερον (Achill. Tat. Isagog. 973 A. Eustrat. 2361 A), *a day and a night.* II 75 A.

ὀστρακόρινον = ὀστρακόδερμον (Opp. H. 1, 313), *hard-shelled animal.* CLXXXVIII 276 A.

χωρεπίσκοπος (Neocaes. 14. Athan. I 400 B), *chorepiscopus* or *country bishop.* XXIV 103 C, CXLII 235 B, CXLIII 235 D, etc.

γ. Nouns formed by the composition of a noun and a verb stem.

ἀρχάγγελος (Paul Thess. 1, 4, 16. Philo I 427, 4), *archangel.* CLIX 248 C. Eccl.

ἀρχέτυπος (Diod. II 554. Dion. H. V 604, 8), *original.* IX 91 B. Stephanus cites Aristot. *de Mundo* as containing this word but does not say where.

ἀρχιατρός (Orig. II 1021 B. Arcad. 86, 19), *head physician.* CLI 241 D, CXCIII 285 D. Both instances are in the titles.

γραμματοφόρος (Polyb. 1, 79, 9. Lucian III 4), *letter-carrier.* XIX 97 A.

κοσμοκράτωρ (Paul Ephes. 6, 12. Iren. 497 A), *lord of the world.* In ecclesiastical Greek applied to the devil and his associates. XXIII 102 B.

μισθαποδότης (Paul Hebr. 11, 6. Eustrat. 2364 A), *rewarder.* CCXX 334 B, CCXXXIV 358 A.

ὁδηγός (Polyb. 5, 5, 15. Plut. Alex. 27), *guide.* CCIV 306 C.

ὀνειροσκόπος (Poll. 7, 188), *interpreter of dreams.* CCX 314 A, C, 317 C.

δ. Nouns formed by the composition of a noun and a preposition.

ἀντιδιαστολή (Apollon. D. Pron. 269 D. Clem. A. I 273 B), *contradistinction.* CCXXXVI 362 A.[8]

Ἀντίχριστος (Joann. Epist. 1, 2, 18. Iren. 865 A), *Antichrist.* CCLXIV 408 B. Eccl.

προσκοπή (Polyb. 6, 6, 8. Sext. 644), *offence.* XXIV 103 A.

συγκατάθεσις (Chrysipp. ap. Plut. II 1055 F. Polyb. 4, 17, 8), *agreement.* XCIX 193 E, 194 A, CCLXV 411 B.

συλλειτουργός (Malchio 249 C. Alex. A. 572 A), *fellow-minister.* XCII 183 D, XCV 189 C, CC 298 C, etc. Eccl.

συμμύστης (Ignat. 656 A. Hippol. 677 A), *fellow-priest.* CCLI 387 D. Eccl.

συμπρεσβύτερος (Petr. 1, 5, 1. Greg. Naz. III 89), *fellow-presbyter.* XCIX 194 E, CXX 211 D, CXXI 212 D, et passim. Eccl.

συνοδία (Iren. 857. Greg. Nyss. III 1001 C), *company.* CCLXIV 408 B.

ὑπέρθεσις (Polyb. 3, 112, 4. Diod. 16, 94), *delay.* CLXII 253 C, CCXXV 345 A, CCXXIX 352 C, CCLXXXIX 428 C.

ε. Nouns variously formed by composition.

Of the following five nouns, one, λειποτάκτης, is a combination of two verb stems; three, viz., δικαιοκρισία, καλλίγραφος, and ταχύγραφος, of an adjective and a verb stem; and one, παλιγγενεσία, of an adverb and a noun.

δικαιοκρισία (Paul Rom. 2, 5. Hippol. 801 A), *righteous judgment.* CCXIII 320 B, CCXXVI 346 A, CCCXXVII 450 C.

[8] ἀντιδιαστολήν—Harl. cum uno ex Regiis διαστολήν. Benedictine Editors.

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καλλίγραφος (Herodn. Gr. Philet. 435. Eus. II 1185 A), *penman.* CCCXXXIV 452 A.

λειποτάκτης (Clementin. 48 A), *deserter.* CL 240 A.

παλιγγενεσία (Paul Tit. 3, 5. Clem. R. 1, 9), *regeneration.* CCLXIX 416 C.

ταχύγραφος (Orig. IV 200 C. Herodn. Gr. Philet. 434), *short-hand writer.* CXXXIV 226 A, CCXXIII 339 E.

3. Byzantine Period.

There are in the Letters only the following eight nouns of the Byzantine period besides those which do not appear in any other writing before Basil's time. One, ἀπομάθησις, is derived from a verb stem; another, θεία, is derived from a substantive; and five, viz., ἐξορία, ὁμοουσιάστης, πρόσφυξ, φιλόχριστον, and χειραγωγία, from adjectives. The one remaining word, συναθλητής, is formed by the composition of a noun and a preposition.

ἀπομάθησις (Iambl. Math. 202), *the unlearning.* II 72 A.

ἐξορία (Eus. II 968 A. Socr. 581 B), *exile.* CLXVIII 257 D, CCLXIV 407 D, CCLXVII 413 C, CCLXVIII 414 B. In all of these it occurs in the title. It is also found in CCLXV 408 D.

θεία (Athan. I 708 B. Greg. Naz. II 1600 A), *aunt.* CLX 251 C.

ὁμοουσιαστής (Pseudo-Athan. IV 1149 B), *a defender of the* ὁμοούσιον. A word of Arian coinage. CCXXVI 348 A, CCXLIV 380 E. Eccl.

πρόσφυξ (Eus. II 1416 B. Justinian Cod. 1, 12, 3), *refugee.* CCLXXX 423 D.

συναθλητής (Eus. II 221 A), *fellow-athlete.* CCLXVII 413 E.

φιλόχριστον (Athan. I 5 B. Cyrill. H. Catech. 6, 12), *love of Christ.* CXIV 207 A.

χειραγωγία (Athan. I 68 B. Longus 4, 12), *a leading by the hand. Support* and *guidance* translate Basil's meaning more nearly. CII 198 A, καὶ πολλῆς καὶ δυνατῆς χειραγωγίας εἰς τὸ διαναστῆναι δεομένη. CCXXIII 337 B, ηὐχόμην δοθῆναι μοι χειραγωγίαν[9] πρὸς τὴν εἰσαγωγὴν τῶν δογμάτων τῆς εὐσεβείας.

[9] χειραγωγίαν—Ita Med., Harl., Coisl. uterque et Reg. uterque. Editi χειραγωγόν, *ductorem.* Benedictine Editors.

4. Poetic Nouns.

As with the verbs, the nouns classed as poetic are divided into two groups, viz., those cited only in poets, and those cited in poets and late prose writers.

a. Nouns found only in poetry.

αἴξ (Hom. and once in Trag., Soph. Fr. 962), *goat.* XIV 94 C.

δάμαλις (Aesch. Supp. 350. Nic. Al. 344), *heifer.* CCLXV 410 E.

δυσσεβεία (Aesch. Cho. 704. Soph. Ant. 301), *impiety.* XCII 184 D, CCXLIII 375 D. According to Liddell and Scott this word is frequent in tragedy.

εὐοδία (Aesch. Fr. 34 ap. Ar. Ran. 1528), *good journey.* CCXXIX 353 A.[10]

εὐπλοία (Il. 9, 362. Aesch. Supp. 1046), *fair voyage.* CL 239 C.

εὐφροσύνη (Od. 9, 6. Aesch. Pr. 540), *joy.* XVII 95 E, LVII 151 A, LXXIII 166 E, et passim. According to Liddell and Scott it is a poetic word used by Xenophon three times and by Plato once.

κλόνος (Aesch. in lyric passages, Pers. 107, Ag. 405; once in Eur., Ion. 206), *turmoil.* CCLXVI 412 A. Liddell and Scott note that it is a poetic word used by Homer only in the Iliad.

ὁδίτης (Od. 7, 204. Soph. Ph. 147), *traveller.* XIV 94 B.

παγίς (Batr. 117. Ar. Fr. 663), *snare.* CCXVII 330 E.

συναπιστής (Soph. O. C. 379. Anth. P. 184), *comrade.* LXXIX 173 A.

b. Nouns found in poetry and late prose.

ἀνεύρεσις (Eur. Ion. 569. Dion. H. 11, 27), *discovery.* CCXVII 330 B.

βάσταγμα (Eur. Supp. 767. Plut. II 59 B), *burden.* CLXI 252 D.

ἔπαθλον (Eur. Phoen. 52. Plut. Flamin. 15), *prize.* CCXX 334 E.

ἐπαοιδή (No authors cited), *charm.* CLXXXVIII 273 C. Quoted by Liddell and Scott as poetic and Ionic for ἐπῳδή.

ἔσοπτρον (Pind. N. 7, 20. Plut. II 85 A), *mirror.* CLXV 256 A.

κάματος (Pind. P. 12, 50. Anth. P. 9, 359. Dion. H. 10, 53), *toil.*

[10] *τὴν εὐοδίαν*—Coisl. primus *τὴν ὑγείαν.* Clarom. *τὴν ὑγείαν καὶ τὴν εὐοδίαν.* Ibidem Medicaeus *συνεύξασθε δέ μοι καὶ ὑμῖν.* Benedictine Editors.

XXII 99 E. According to Liddell and Scott a poetic word used in late prose.

καύχημα (Pind. 1, 5 (4), 65. Paul Rom. 4, 2), *boast.* XXVIII 108 D.

κλύδων (Soph. O. C. 1686. Aesch. Pr. 431), *wave.* LXX 163 D, CXLVII 237 C. A poetic word used by Aristotle, Plato, and late prose writers, according to Liddell and Scott.

κόνις (Il. 24, 18. Aesch. Supp. 180), *dust.* CCXXII 334 E.

μύσος (Aesch. Cho. 650. Schol. Luc. J. Trag. 8), *uncleanness.* CLX 250 C. According to Liddell and Scott this is a Tragic word which occurs in Hipp. 303, 39 and in late prose.

παρατροπή (Eur. Ion. 1230. Plut. II 168 E), *perversion.* LXVI 158 E.

στρατηλάτης (Soph. Aj. 1223. Eur. Or. 970), *commander.* CLII 242 C, CCLXIX 415 A.[11] In both instances in the title Liddell and Scott note that it is found in late prose, but cite no author.

ὑμνῳδία (Eur. Hel. 1434. C. I. 2715 A, 22), *singing of hymns.* CCXLIII 374 A.

C. Adjectives.

1. Alexandrian Period.

The adjectives of the Alexandrian period found in St. Basil's Letters are not numerous. However, they may be divided, like the verbs and nouns, into two groups, those formed by adding suffixes to the stems of older words, whether simple or compound, and those formed by combining two words.

a. Adjectives formed by adding suffixes.

The majority of adjectives formed by adding suffixes are those from verbs. With the exception of two, σιδηροφόρος and ἐκτενής, all are verbals in -τός. No verbals in -τέος occur in Basil's vocabulary of this period. Besides the adjectives derived from verbs, there are three, ἐρημικός, λειτουργικός, and μαγικός, formed from noun

[11] στρατηλάτου—Hanc vocem addidimus ex tribus antiquissimis Codicibus. Benedictine Editors.

stems, and three, *ἑπταπλασίων*, *εὐθής*, and *καθημερινός*, from older adjectives. The following is the list of adjectives formed by means of suffixes.

δεκτός (Sept. Lev. 19, 5. Luke 4, 19), *acceptable.* CLXXXVIII 275 D, CXCIX 290 E, 291 A. Frequent in canonical letters. Eccl.

ἐκκήρυκτος (Sept. Jer. 22, 30. Greg. Th. 1025 D), *cast out.* CCXXXVI 362 D. 2), *excommunicated.* CCXXVI 347 E CCLXX 416 E, CCLXXXVIII 427 A. Eccl.

ἐκτενής (Sept. Macc. 3, 3, 10. Luke Acts 12, 5), *fervent.* CXXXIX 232 A, CCXLI 370 E, XC 180 D. According to Liddell and Scott it is a late word and *ἐκτενεῖς φίλους* in Aesch. Supp. 983 is very dubious. Heath suggested *ἐγγενεῖς.*

ἐπικατάρατος (Sept. Gen. 3, 14. Paul Gal. 3, 10), *accursed.* CCLX 397 C. Eccl.

εὐλογητός (Sept. Ex. 18, 10. Philo I 453, 7), *blessed.* CLXI 251 D. Eccl.

ἐφύβριστος (Sept. Sap. 17, 7. Clem. A. I 448 A), *disgraceful.* XXXII 112 A.

περισπούδαστος (Phylarch. 30. Hdn. 6, 8), *much to be desired.* CCLII 388 D, CCLXXVII 421 E, 422 A.

σιδηροφόρος (Ap. Rh. 2, 141. Nonn. Io. 18, 5), *producing iron.* CX 203 B.

φρικτός (Sept. Sap. 8, 15. Plut. Cic. 49), *terrible.* CCXLIV 380 D, CCLI 387 B.

ἑπταπλασίων = *ἑπταπλάσιος* (Sept. Reg. 2, 12, 6. Suid.), *sevenfold.* CCLX 396 B.

ἐρημικός (Sept. Ps. 107, 7), *of the desert.* XXIX 109 D.

εὐθής = *εὐθύς* (Sept. Jud. 17, 6. Philo I 129, 3), *right.* CCXXVI 348 B,[1] CCLXII 404 A.

καθημερινός (Sept. Jud. 12, 15. Plut. II 141 B), *daily.* CL 241 C, CCXX 333 D.

λειτουργικός (Sept. Ex. 31, 10. Paul Hebr. 1, 14), *ministerial.* CV 200 B, CXXV 216 E (twice).

μαγικός (Sept. Sap. 17, 7. Philo II 316, 18), *magical.* CCXVII 329 D.

[1] ὁ *εὐθὴς λόγος*—Ita Harl., Coisl. uterque et alii nonnulli. Editi ὁ *εὐθὺς λόγος.* Benedictine Editors.

b. Adjectives formed by composition.

The newly compounded adjectives of this period appearing in the Letters are, for the most part, combinations of the inseparable prefix *α-* with a verb stem. Besides these are found: *εὐάρεστος*, composed of a verb stem and an adverb; *εὔηχος*, of a noun and an adverb; *κτηνώδης*, of two nouns; and *ἀλλοεθνής* and *ματαιόφρων* of a noun and an adjective. The following is the list of the compounded adjectives of this period.

ἄδεκτος (Sept. Macc. 3, 4, 2), *not receivable.* CCXVII 329 D.

ἀδούλωτος (Crates. ap. Clem. A. I 1065 B. Diod. 1, 53), *unenslaved.* CCXXIII 337 D.

ἀδρανής (Sept. Sap. 13, 19. Plut. II 657 C), *weak.* XCVII 191 B (comparative degree), CCXXIII 340 A.

ἄθεσμος (Sept. Macc. 3, 5, 12. Plut. I 712 C), *unlawful.* CLX 249 C, CXCIX 294 A.

ἀλλοεθνής (Sept. Macc. 3, 4, 6. Dion. H. I 402), *of another nation.* XCVIII 192 B.

ἀμετάθετος (Sept. Macc. 3, 5, 1. Diod. 13, 21), *unalterable.* CXCIX 294 E.

ἀνεξιχνίαστος (Sept. Job. 5, 9. Paul Rom. 11, 33), *unsearchable.* CCLXV 408 C.

ἀνυπόκριτος (Sept. Sap. 5, 19. Paul Rom. 12, 9), *sincere.* CCXVII 325 A.

ἀπερίσπαστος (Sept. Sap. 16, 11. Dion. H. VI 830, 3), *not distracted.* CCVII 311 A.

ἀπτόητος (Sept. Jer. 26, 28. Apollon. S. 1, 22), *undaunted.* CCLXVI 412 A.

εὐάρεστος (Sept. Sap. 4, 10. Just. Apol. 1, 44), *well-pleasing.* CXXII 213 B, CXXXVIII 230 C, CC 298 C, CCIII 301 D, CCXXIX 352 B. The adverb in the comparative degree is found in Xen. Mem. 3, 5, 5.

εὔηχος (Sept. Job. 30, 7. Dion. H. V 77, 8), *well-sounding.* LII 145 B.

κτηνώδης (Sept. Ps. 72, 22. Philo I 109, 34), *brutish.* CCXIII 320 A, CCXVII 329 C.

ματαιόφρων (Sept. Macc. 3, 6, 11. Athan. I 464 A), *weak-minded.* CCX 315 B, CCLXI 402 C, CCLXV 409 D.

2. Roman Period.

The Letters show a decided increase in the use of newly formed adjectives of the Roman period over those of the Alexandrian period. In this period the number of compound adjectives exceeds that of simple derivative adjectives.

a. Adjectives formed by adding suffixes.

The derivative adjectives may be divided into two groups, viz., those derived from verbs and those derived from nouns.

a. Adjectives derived from verbs.

The verbal adjectives in *-τός* in the Roman period are not so common in the Letters in proportion to the number of new words as in the Alexandrian period. Five instances of it occur. There are two verbals in *-τέος*, *ἀπελπιστέον* and *ἐντευκτέον*. This form of the verbal is rare in all ages. The suffix *-ίδιος* added to a verb stem, of which *ἀμβλωθρίδια* is an example, is also a rare construction. Basil has three words of this period, viz., *ἐμπεριεκτικός*, *ἐπιβλητικός*, *παρεκτικός*, formed with the suffix *-ικός*, which has the meaning of *capable* or *fit*.[2] The following are the adjectives derived from verbs:

ἀπελπιστέον (Philo II 422, 24. Greg. Nyss. II 1121 B), *one must despair*. XXVIII 108 C.

ἐποδεκτός (Plut. II 1061. Sext. 164, 29), *acceptable*. V 78 A, CCXXVII 350 A, CCLXV 411 C.

ἀρκετός (Matt. 6, 34. Athen. 3, 79), *sufficient*. CXCIX 294 A.

διαγνωστός (Galen.—*to be distinguished*), *discernible*. CCIV 303 D.

ἐντευκτέον (Clem. A. II 205 A. Orig. I 464 C), *one must read*. Basil evidently means *one must converse*. LXXXIV 177 A, *οὐ γὰρ ὁμοίως ἐντευκτέον ἡμῖν ἰατρῷ τε ἀνδρὶ καὶ τῷ τυχόντι*.

κατάκριτος (Diod. II 592, 61. Philo II 128, 48), *to be condemned*. CLXXXVIII 269 C.

χωρητός (Orig. IV 388 C. Greg. Naz. III 461), *comprehensible*. *Able to go* seems to be Basil's meaning. CCXXXIII 357 A, *ἐνεργοῦν μέντοι τοσοῦτον ὅσον αὐτῷ χωρητόν*.

ἀμβλωθρίδιος (Athenag. 969 A. Quin. 91), *abortive*. CLXXXVIII 273 D.

[2] Kühner-Blass-Gerth I, 2, p. 287.

ἐμπερικτικός (Apollon. D. Pron. 262 D. Iren. I 12, 4), *embracing*. CLX 250 E.

ἐπιβλητικός (Iambl. Adhort. 44. Synes. 1300 B), *cogitative*. CCXXXVI 360 D.

παρεκτικός (Sext. 235, 20. Clem. A. II 593 A), *furnishing*. CV 200 B.

β. Adjectives derived from nouns.

The most common suffix of adjectives derived from nouns in the Letters is -ικός. With the exception of three, αἰδέσιμος and ἐπιλήψιμος from nouns ending in -σις, and γύπειος, all the adjectives of this period formed from nouns have the ending -ικός, which denotes a class or an attribute.[3] The adjectives in the Letters derived from nouns are as follows:

ἀγαπητικός (Plut. I 81 F. Clem. A. I 300 B), *affectionate*. CXCI 284 B, CCIII 300 C, D, etc.

ἀποστολικός (Ignat. 676 A. Iren. 477 A), *apostolical*. XXIV 103 A, LXXX 173 D, XC 182 A, D, et passim. Eccl.

διαβολικός (Clem. A. I 1181 B. Hippol. 693 B), *diabolical*. CXXXIX 230 D. Eccl.

διεγερτικός (Sext. 752, 6. Athen. 2, 65), *able to excite*. CCLX 400 A.

ἑβδοματικός (Jos. A. J. 11, 8, 6. Patriarch. 1065 D), *seventh*. CCLX 396 E.

ἐθνικός (Matt. 5, 47. Joann. Epist. 3, 7), *heathen*. XXII 100 E, CCXVII 329 D. Eccl.

εὐαγγελικός (Iren. 1, 3, 6. Clem. A. I 1168 C), *evangelical*. LXVI 160 A, CXXVIII 220 B, CLXXIII 261 D, et passim. Eccl.

θεϊκός = θεῖος (Iren. 888 B. Clem. A. I 164 B), *divine*. CCLXII 404 C. Eccl.

καθαιρετικός (Philo II 548, 9. Orig. I 648 A), *destructive*. CCLX 400 A.

μερικός (Aristipp. ap. Diog. L. 2, 87—*particular*), *partial*. CCLXV 410 B.

νηπτικός (Plut. II 709 B), *temperate*. CCXLIV 381 C.

περιστατικός (Plut. II 169 C. Galen. VI 221 D), *troublous*. CCVI 309 B.

[3] Cf. Ibid. p. 294.

πραγματευτικός (Porphyr. Abst. 1, 3, p. 6. Theoph. 951, 15), *trading.* Basil's meaning seems rather to be *furnished by contribution.* LXXXVIII 179 E, *τὴν δυσκολίαν τῆς συγκομιδῆς τοῦ πραγματευτικοῦ χρυσίου, πάντων μάλιστα ἡ σὴ τιμιότης κατέμαθε.*

προγνωστικός (Philo II 164, 8. Galen. II 252 C), *foreknowing.* CCXXXVI 360 D. According to Stephanus, however, there exists a work of Hippocrates called *προγνωστικόν.* This is the only instance of the word cited for a period before the Roman.

προφητικός (Philo I 449, 28. Paul Rom. 16, 26), *prophetic.* CCX 317 C.

προφυλακτικός (Diosc. 3, 153 (163). Orig. VII 17 A), *precautionary.* CXIII 206 A.

συμπληρωτικός (Epicur. ap. Diog. 10, 131. Sext. 210, 18), *complemental.* CCXLIII 375 C.

συνοδικός (Greg. Naz. III 177. Cyrill. A. X 81), *synodical.* LXIX 162 C, XCII 186 C. Eccl.

τυπικός (Orig. I 460. Petr. Alex. 517 C), *figurative.* CCLXV 410 A. Eccl.

χοϊκός (Paul Cor. 1, 1, 15. Iren. 517 B), *earthy.* CCLX 400 D. Eccl.

αἰδέσιμος (Lucian III 35. Orig I 1021 A), *revered.* LXVI 159 B, LXXIII 167 A, CCXV 323 C, CCXLIII 373 C.

γύπειος (Aelian. H. A. 1, 45), *of a vulture.* CCXXXVI 363 D.

ἐπιλήψιμος (Lucian III 23. Poll. 3, 139), *reprehensible.* CCLXIII 407 B.

b. Adjectives formed by composition.

The adjectives of the Roman period formed by composition are more numerous in the Letters than the derivative adjectives. They may be divided into two classes, those formed by adding the inseparable prefixes α- and δυσ- to adjectives already existing or to verb stems, and those formed by the union of two words.

α. Adjectives formed by means of the inseparable prefixes α- and δυσ-.

ἀζηλότυπος (Plut. Comp. Lyc. Num. 3), *free from envy.* CLX 250 B.

ἄθηλυς (Plut. II 285), *unwomanly.* CXV 208 A.

ἀκαθαίρετος (Philo I 39, 40. Hesych.), *indestructible.* CCXXXVI 363 B.

ἀκατάπληκτος (Diod. 14, 112. Philo II 118, 14), *undaunted.* CLXIV 255 C.

ἀκυβέρνητος (Philo I 219, 10. Lucian II 694), *not steered.* CCX 314 B.

ἀμίμητος (Polyb. 3, 47, 3. Plut. II 335 A), *inimitable.* CCXVIII 331 B.

ἀνακόλουθος (Epict. 1, 7, 18. Apollon. D. Pron. 272 D), *inconsistent.* CXCIX 294 B, CCXLIV 380 C.

ἀναντίῤῥητος (Polyb. 6, 7, 7. Plut. I 124 A), *indisputable.* XCIX 194 D, CCIV 306 A, CCXIV 322 B, etc.

ἀναξιόπιστος (Aristid. Quint. 70. Aster. 220 C), *unworthy of credit.* LVIII 152 C, CXIII 206 C.

ἀνένδοτος (Philo II 25, 34. Clem. A. 1177 D), *constant.* CXL 233 A, CCLVIII 394 A.

ἀνεξεικόνιστος (Hippol. Haer. 142, 16), *unformed.* CLXXXVIII 271 A.

ἀνεπαίσχυντος (Paul Tim. 2, 2, 15. Jos. Ant. 18, 7, 1), *having no cause for shame.* CLXXII 260 D, CXC 282 C.

ἀνεπαχθής (Plut. Cat. Mi. 8. Lucian Ep. Sat. 34), *convenient.* CXXXVII 229 A, CXCI 285 A, CCXVII 324 E, CCLXXVIII 422 D. According to Schmid (I 354), the ancients had only the adverb of this word.

ἀνεπηρέαστος (Jos. A. J. 16, 2. Archigen. ap. Orib. II 148, 10), *inviolable.* XC 181 C, CXLVIII 238 A, CCLXVIII 414 E, CCLXXI 418 A.

ἀνεπινόητος (Diod. 19, 94. Sext. 80, 17), *inconceivable.* LII 146 B.

ἀνυπότακτος (Philo I 473, 21. Paul Tim. 1, 19), *insubordinate.* XXII 100 A, CLXXXVIII 268 E, 269 B.

ἀπαράβλητος (Philo II 509, 8. Orig. II 1168 B), *incomparable.* CX 203 B.

ἀπαραλόγιστος (Aristeas. 31. Clem. A. II 425 A), *not to be deceived.* CLXXIV 262 B, CCXXIV 342 B, CCXCVI 434 B.

ἀπαρεγχείρητος (Arr. Epict. 4, 1, 16. Tim. Locr. 95 A), *perfect.* CXXV 217 A.

ἀπαῤῥησίαστος (Polyb. 23, 12, 2. Philo II 428, 22), *deprived of freedom of speech.* XCII 185 A, CCXLIII 375 B.

ἀπερίληπτος (Epicur. ap. Diog. 10, 42. Strabo 17, 3, 10, p. 415, 10), *boundless.* CCLXII 404 C.

ἀπρόσδεκτος (Sext. 111, 28. Eust. Opusc. 70, 95), *inadmissible.* CLXXXVIII 270 B, CCLXXXVIII 427 A.

ἀπρόσιτος (Polyb. 3, 49, 7. Strabo 1, 3, 18), *inaccessible.* CCXXXIV 357 E.

ἀπροσκοπής (Clem. A. I 393 B. Mem. Rhet. 150, 4), *disgusting* CXV 208 B.

ἀρρεπής (Philo I 269, 32. Plut. II 1015 A), *balanced.* CCXCIX 435 E (comparative degree).

ἄσειστος (Diog. 8, 26. Orig. II 1456 D), *unshaken.* CXL 233 A

ἀσύγχυτος (Philo I 434, 40. Greg. Naz. II 144 A), *not confounded.* CCX 316 A, CCXIV 322 D, CCXXXVI 364 A.

ἀσυγχώρητος (Diod. 1, 78. Greg. Nyss. III 1005 D), *unpardonable.* CLIX 248 C, CLXXXVIII 269 C.

ἀσυμπαθής (Epict. 2, 9, 21. Diog. 4, 17), *without sympathy.* XCII 184 A, CXL 232 C.

ἀσυνάλλακτος (Dion. H. I 106, 4. Plut. II 416 F), *unsociable.* II 71 E.

ἀταπείνωτος (Plut. II 28 D. Epict. 4, 6, 8), *not humbled.* II 73 B, LXV 158 A, CCCI 438 A.

ἀχειροποίητος (Mark 14, 58. Nic. II 657 A), *not made by hand of man.* CCLVI 390 D.

δυσδιόρθωτος (Hesych. Vit. Nil. Jun. 49 B), *hard to set right.* CCXIII 320 A.

δυσπαράδεκτος (Sext. 400, 13. Orig. IV 620 B), *hard to admit.* CCXXIV 342 E.

β. Adjectives formed by the composition of two words.

The adjectives compounded of two words are of many kinds; 1) an adjective combined with a noun, 2) a noun combined with a verb stem, 3) a verb stem combined with a preposition, 4) a verb stem combined with an adjective, and 5) variously compounded adjectives.

(1). Adjectives formed by combining an adjective with a noun.

ὑπειρομεγέθης (Sext. 129, 30. Philo I 505, 12), *of infinite magnitude.* CCXXXIII 356 D.

αὐτεξούσιος (Diod. 14, 105. Philo I 101, 29), *one's own master.* CXCIX 295 A.

λαοπλάνος (Jos. Ant. 8, 8, 5. Just. Tryph. 69, p. 640 A), *misleading the people.* XCI 183 C.

ὁμόδοξος (Lucian Eunuch. 2. Orig. I 932 B), *of the same doctrine.* LXXXII 175 D, CCXIII 320 D, CCLXIII 406 B, CCLXVI 412 B. Eccl.

ὁμοούσιος (Iren. 492 A. Clem. A. I 1012 D), *consubstantial.* LII 145 D, E, XC 182 C, et passim. Eccl.

ὀρθόδοξος (Method. 153 B. Athan. I 261 A), *orthodox.* CCXXVI 347 A, B, CCLI 387 A, etc. Eccl.

πανέστιος (Plut. I 91 F), *with all the household.* CCXXIX 352 C.

πολύσημος (Clementin. 25 B), *having many significations.* CCXXXIV 357 B, CCXXXV 359 A.

πολυστένακτος (Lucian Trag. 2. Anth. P. 7, 155), *causing many groans.* XXIII 101 D.

πολυφάνταστος (Plut. II 437 F), *with many apparitions.* CCX 317 C.

φιλήδονος (Philo II 63, 13. Plut. II 140), *voluptuous.* XXII 99 D, CLX 250 E.

φιλόχριστος (Athan. I 5 B. Cyrill. H. Catech. 6, 12), *Christ-loving.* LXX 163 D.

(2). Adjectives formed by the composition of a noun and a verb stem.

γυναικομανής (Philo II 312, 39. Lucian II 219), *mad for women.* CXV 208 A.

θεόπνευστος (Plut. II 904 F. Paul Tim. 2, 3, 16), *God-inspired.* II 72 E, XXII 98 D, E, CCXLIV 378 C.

λυσσόδηκτος (Diosc. I 132, p. 126. Orig. II 277 A), *bitten by a mad dog.* CCXXXIV 357 E.

νοσοποιός (Clem. A. I 625 A. Poll. 5, 110), *sickness-producing.* LXXIV 170 A.[4]

φθοροποιός (Philo I 102. Plut. II 911), *destructive.* XCII 184 D.

χρυσομανής (Anth. P. 5, 302. Eudox. M. 290), *mad for gold.* CXV 208 B.

[4] *νοσοποιόν*—Ita tres vetustissimi Codices: editi *φθοροποιόν*. Benedictine Editors.

(3). Adjectives formed by prefixing a preposition to a verb stem.

ἐμπαράσκευος (Symm. Ps. 26, 3. Hippol. Haer. 92, 96), *prepared.* VI 78 E.

ἐνάρετος (Jos. B. J. 6, 18. Sext. 50, 31), *virtuous.* CCCV 440 C. In a title marked ἀνεπίγραφος.

ἐνδιάθετος (Philo I 36, 15. Plut. II 44 A), *innate.* CCXXVII 349 E.

ἐπωφελής (Poll. 5, 136), *useful.* XXXIV 113 D.

πρόσκαιρος (Dion. H. VI 1108. 11. Strabo 7, 3, 11, p. 28), *transient.* LII 146 B, CXXXIX 231 C, CCXL 369 D, CCXLIII 375 A.

σύγχρονος (Hippol. Haer. 432, 29. Epiph. II 49 B), *contemporaneous.* CCXXIII 339 C.

σύμψυχος (Paul Phil. 2, 2. Dion. Alex. 1340 A, B), *of one mind* CCIV 307 B. Eccl.

ὑπερκόσμιος (Clem. A. I 60. Orig. I 472), *supermundane.* CLIX 248 C. Eccl.

(4). Adjectives formed by combining an adjective and a verb stem.

νεόλεκτος (App. II 459, 7. Greg. Nyss. III 741 D), *newly-enlisted* CC 298 A.

νεοπαγής (Plut. II 602 D. Clem. A. I 300 A), *newly-formed.* XCIV 188 A.

νεοφώτιστος (Method. 148 C. Greg. Nyss. III 429 B), *newly-baptized.* CCXVII 325 B.

ὀλιγόπιστος (Matt. 8, 26), *of little faith.* XCII 185 A.

πολυπόθητος (Strabo 8, 6, 7. Athen. 10, 43), *much desired.* CCXLIV 381 A.

(5). Adjectives variously compounded.

Of the following adjectives two, viz., γραώδης and γυναικώδης, are formed by the union of two nouns; five, viz., εὐκαταγώνιστος, εὐπαράδεκτος, εὐπάρεδρος, εὐπερίτρεπτος, and εὐπρόσιτος, by prefixing the adverb εὖ to a verb stem; three, viz., ἐπάλληλος, προαιώνιος, and ὑπεξούσιος, by prefixing a preposition to an adjective; four, viz., ἀλλεπάλληλος, πανάγιος, πολυάσχολος, and φιλελεύθερος, by combining two adjectives; and one, ἐμπρόθεσμος, by combining two prepositions and a noun.

ἀλλεπάλληλος (Theod. III 1176 D), *successive.* XXXII 111 C.[5] Eccl.

γραώδης (Strabo 1, 2, 3, p. 25, 25. Iren. 633 B), *old woman's.* CCLXV 410 A.

γυναικώδης (Polyb. 12, 24, 5. Diod. II 598, 44), *woman-like.* II 74 C.

ἐμπρόθεσμος (Plut. II 501 F. Lucian II 124), *within the appointed time.* CC 298 D.

ἐπάλληλος (Polyb. 2, 66, 9. Philo II 302, 9), *one upon another.* XXX 110 A, XC 181 D. Soph. (Antig. 57), uses ἐπαλλήλοιν for ἐπ' ἀλλήλοιν.

εὐκαταγώνιστος (Polyb. 9, 4, 8. Diod. 20, 31), *easy to conquer.* II 72 A, B, CCXIX 332 B, CCXLIV 377 C.

εὐπαράδεκτος (Polyb. 10, 2, 11. Strabo 1, 2, 10), *acceptable.* II 74 B.

εὐπάρεδρος (Paul Cor. 1, 7, 35), *devoted.* CCVII 311 A. Eccl.

εὐπερίτρεπτος (Lucian II 698. Athen. 4, 42, p. 155 E), *easy to turn over.* XXVIII 107 A, CCLXXVII 422 A.

εὐπρόσιτος (Strabo 12, 3, 11. Poll. 5, 138), *accessible.* XCVI 190 B. Eccl.

πανάγιος (Clem. A. I 349 C. Hippol. 833 B), *all-holy.* CCXXVIII 351 C. Eccl.

πολυάσχολος (Pseudo-Lucian III 614. Simoc. 234, 4), *full of occupation.* CLXXXIV 266 D.

προαιώνιος (Athan. II 732 A. Method. 360 C), *from all eternity.* CCX 315 A, CCLX 400 D. Eccl.

ὑπεξούσιος (Hippol. 853 D. Did. A. 604 C), *under the power of another.* CXCIX 296 A.

φιλελεύθερος (Polyb. 4, 30, 5. Diod. 19, 94), *freedom-loving.* CLXXIX 264 C.

3. Byzantine Period.

There are found only five adjectives of the Byzantine period which appear in other writings before Basil's Letters. They are εὐκτήριος and κτιστός, both derived from verbs; φιλόσαρκος and ὁμόψυχος, formed by combining an adjective and a noun; and χριστόμαχος, formed by combining a verb stem and a noun.

[5] ἀλλεπαλλήλοις—Reg. secundus et Coisl. recentior, ἐπαλλήλοις. Benedictine Editors.

εὐκτήριος (Eus. II 928 A. Did. A. 589 B), *devoted to prayer.* XC 182 A, XCII 185 B, XCIV 188 B, etc. Eccl.

κτιστός (Eus. II 1540 C. Athan. II 53 C), *created.* IX 91 A, CXL 233 E (twice), CCLI 388 B. Eccl.

ὁμόψυχος (Athan. I 1237 D. Pseud-Jos. Macc. 14), *like-minded.* XXII 99 D, LXV 158 B, LXVII 160 E, et passim. Eccl.

φιλόσαρκος (Athan. II 228. Greg. Naz. I 893 C), *carnal.* CLX 250 C, CXCIX 292 D. Eccl.

χριστόμαχος (Alex. A. 549 A. Athan. I 409 D), *hostile to Christ.* CCXXXVI 360 E. Eccl.

4. Poetic Adjectives.

a. Adjectives found only in poetry.

ἀδέψητος (Od. 20, 2, 142. Anth. P. 6, 298), *untanned.* CCXXIII 338 A.

ἄληστος (Od. 4, 108. Aesch. Per. 990), *not to be forgotten.* CCXXI 334 C. According to Liddell and Scott it is a poetic word used by Tragic writers only in lyric passages.

βαρύμηνις (Aesch. Ag. 1482. Epigr. Gr. 693), *exceedingly wrathful.* CCIV 302 E.

δειλός (Il. 13, 278. Anth. P. 9, 40), *cowardly.* CCXXII 335 A.

δυσσεβής (Soph. O. C. 1190. Eur. I. T. 694), *impious.* CCLXI 402 C, CCLXIII 406 A, B. This family of words is chiefly confined to Tragedy, according to Liddell and Scott.

δύστηνος (Pind. P. 4, 478. Soph. El. 121), *wretched.* CXCVIII 290 C, CCXII 319 C, CCXXXVIII 366 D, CCXXXIX 367 D. Recorded by Liddell and Scott as rare in prose, though found in Dem. 421, 20.

δυσώνυμος (Il. 6, 255. Soph. O. C. 528), *ill-famed.* LXIX 162 D, XC 182 B, XCII 184 D.

εὐθαλής (Eur. Troj. 217. Ar. Av. 1062), *goodly.* CLXV 256 B.

θηλυδριώδης (Ar. Thesm. 131), *effeminate.* CXV 208 B.

πενθήρης (Eur. Phoen. 323. Troj. 141), *lamenting.* XXVIII 107 B.

τρίτατος (Il. 1, 252. 14, 117), *third.* LXXIV 170 A. Poetic for τρίτος.

b. Adjectives used in poetry and late prose.

ἀβάπτιστος (Pind. P. 2, 146. Plut. II 686 B), *unsubmerged.* CLXI 252 C.

ἀνήμερος (Aesch. Pr. 716. Plut. II 86 D), *savage.* CXL 232 C.

ἀπόβλητος (Il. 3, 65. Lucian Tox. 37), *to be cast aside.* C 196 B.

ἐναγώνιος (Pind. N. 6, 23, and frequent in late prose), *of the nature of a contest.* CLXXIX 264 D.

ζηλότυπος (Ar. Pl. 1016. Diog. L. 2, 57), *jealous.* CXV 208 B.

θεοπρεπής (Pind. N. 10, 2. Diod. 11, 89), *meet for a god.* CCXXXVI 362 C.

κραταιός (Od. 15, 242. Lucian. Anach. 28), *mighty.* XCVII 191 B, CXCIX 291 C, CCXIX 332 C, CCLXVIII 414 B. Poetic form for κρατερός, also found in late prose.

μεγαλόδωρος (Ar. Pax. 393. Polyb. 10, 5, 6), *munificent.* CLXXXIII 266 C.

νεαρός (Il. 2, 289. Aesch. Ag. 359), *young.* IX 90 C, CII 198 B, CCLXIX 416 D. According to Liddell and Scott it is poetic for νέος, but used also in late prose. Instances are cited in Xenophon and Aristotle.

συγγνωστός (Eur. Alc. 140. Lucian Anach. 34), *to be pardoned.* CCXVII 325 D.

Ὕψιστος (Aesch. Pr. 720. Matt. 21, 9), *highest* (*Most High*). CLXI 252 B.

φιλόπλουτος (Eur. I. T. 412. Lucian Dom. 5), *loving riches.* CXXXIV 225 E.

φορητός (Aesch. Pr. 979. Lucian Salt. 27), *endurable.* XXXIII 112 D, CX 203 B, CXXVI 211 D, CCLXV 409 B, CCLXVI 412 A.

ὥριμος (Diod. 17, 67. Arist. Fr. 530), *in season.* XIII 93 A. Poetic for ὡραῖος.

D. Adverbs.

1. Alexandrian Period.

Basil uses few adverbs of the Alexandrian period. Of the six appearing in his Letters, five are from adjectives and the remaining one, κατενώπιον, is formed by prefixing a preposition to an older adverb. The following is the list of Alexandrian adverbs used by Basil.

ἀνυπερθέτως (Sept. Macc. 3, 5, 20. Philo I 599, 42), *immediately.* CLXXXVIII 272 C.

ἀπαραλλάκτως (Sept. Esth. 3, 13, 10. Athen. 1, 47), *exactly.* IX 91 A.

αὐθαιρέτως (Sept. Macc. 2, 6, 19. Ignat. 668 A), *voluntarily.* XXIII 102 A, CXCVII 288 E.

κατενώπιον (Sept. Lev. 4, 17. Paul Cor. 2, 12, 19), *opposite.* Used by Basil as a preposition and without the force of the prefixed κατα-, with the meaning *face to face.* CCXLIV 379 B, ἀλλὰ κατενώπιον τοῦ Θεοῦ ἐν Χριστῷ λαλοῦμεν.

μακρόθεν (Sept. Tobit. 13, 11. Chrysipp. ap. Athen. 4, 14, p. 137 F), *from afar.* CLXIV 254 E.

προφάνως (Sept. Sir. 51, 13. Polyb. 1, 21, 9), *openly.* CCLXXXIX 427 C.

2. Roman Period.

The adverbs of the Roman period found in Basil's Letters are considerably more numerous than those of the preceding period. With the exception of six all are formed from adjectives. Two of the six, καθηκόντως and τεθαρρηκότως, are formed from participles. The remaining four are formed by composition.

a. Adverbs formed from adjectives and participles.

ἀβουλήτως (Plut. II 631 C. Sext. 7, 3), *involuntarily.* CLI 242 A.

ἀγράφως (Clem. A. II 96 B. Chrys.), *not in writing.* CCXXIII 339 B.

ἀδιακρίτως (Procl. Parm. 584. Patriarch. 1096 C), *without distinction.* CLXXXVIII 275 B, CCLXIII 407 B. Eccl.

ἀδιαφόρως (Dion. H. VI 1124, 11. Sext. 41, 29), *indifferently.* XCIX 195 B.

ἀδόξως (Plut. Thes. 35. Hdn. 1, 31), *disreputably.* CXII 204 D.

ἀθεμίτως (App. Pun. 53), *unlawfully.* CLXXXVIII 269 C.

ἀκαταλλήλως (Diog. L. 7, 59. Apollon. D. Synt. 7, 2), *incongruously.* CLXXXVIII 275 E.

ἀκατασκεύως (Polyb. 6, 4, 7. Hermog. Rhet. 397, 5), *simply.* LXXXII 175 E.

ἀναλόγως (Sext. Emp. P. 1, 88. Theoph. Const. 283, 23), *proportionately.* CLXXXVIII 271 D.

ἀνανδρῶς (Polyb. 23, 8, 11. Diod. II 587, 25), *promptly.* XXV 104 B, LXVI 159 B, CLXXVII 264 A, CCXXXVI 364 D.

ἀνενδεῶς (Dion. H. V 229, 16. Muson. 166), *not wanting.* II 74 D, LXXVI 171 D.

ἀνεξετάστως (Philo I 550, 50. Iren. 1204 A), *without examination.* XXIV 102 D, LVIII 152 C, CCIV 303 E, CCXXVI 346 B.

ἀνεπαισχύντως (Hippol. Haer. 6, 64. Pallad. Laus. 1188 A), *without cause of shame.* II 73 E, CCXIX 332 D.

ἀπαρατηρήτως (Polyb. 3, 52, 7. Orig. IV 369 A), *carelessly.* CCXXIV 343 B.

ἀπηνῶς (Dio Chrys. I 679), *cruelly.* CLXIV 254 E.

ἀπροσκόπως (Clem. R. 1, 20), *without giving offense.* CCLXVII 413 E. Eccl.

ἀσαλεύτως (Polyb. 9, 9, 8), *unshakenly.* CCLXV 411 B.

ἀτρέπτως (Diod. II 526, 27. Clementin. 17, 16), *unchangeably.* LXXIX 173 A.

ἀφιλονείκως (Polyb. 22, 3, 1. Lucian III 443), *without contention.* II 73 D, CXIV 207 C, CCXXIII 340 A.

ἀφιλοτίμως (Polyb. 12, 23, 8. Plut. II 525 C), *not ambitiously.* II 73 E.

ἀφορήτως (Poll. 3, 130), *unbearably.* CXXVI 218 A.

γυμνῶς (Clem. A. 199. Athan. I 445), *openly.* LXXI 164 D.

δογματικῶς (Philo I 174, 11. Sext. 749), *dogmatically.* CCX 316 D.

δολερῶς (Philo II 314, 9. Poll. 3, 132), *deceitfully.* CCXXVI 349 D, CCXLIV 379 D.

δουλοπρεπῶς (Dion. Chrys. 61, 15), *servilely.* LI 144 D.

δυσελπίστως (Polyb. 1, 87, 1), *with little hope.* CLXXIV 262 C.

δυσπαραδέκτως (Polyb. 12, 4, 7. Orig. II 89 A), *skeptical.* V 77 A.

ἐγγράφως (Clem. A. I 696 B. Iren. 3, 1, 1), *in writing.* XXIII 102 A, XCIX 194 E, CXXIX 221 E, etc.

ἐκθύμως (Dion. H. II 54), *heartily.* CCXXX 353 B.[1]

ἑκτικῶς (Diod. 3, 4. Epict. 3, 24, 78), *habitually.* II 73 A.

ἐλλιπῶς (Poll. 5, 167. Sext. 193, 26), *deficiently.* LXXIII 167 E, CLIX 248 E.

ἐμπαθῶς (Polyb. 32, 10, 9. Jos. Ant. 16, 4, 2), *eagerly.* XXII 99 D. 2), *feelingly.* XXIX 109 B.

ἐμπορικῶς (Strabo 8, 616), *in a mercatile manner.* LXXXIV 177 A.

ἐναγωνίως (Plut. II 771 A. Longinus 18), *acutely.* CXI 203 D.

ἐξαιρέτως (Epict. 1, 6, 12. Plut. II 667 F), *especially.* LXXIX 172 E, CLIX 248 D, CCLII 388 D.

[1] ἐκθύμως—Ita septem Mss. Editi ἐνθύμως. Benedictine Editors.

ἐπιβλαβῶς (Poll. 5, 135), *injuriously.* CCXXIII 339 B.

εὐαγγελικῶς (Hippol. 696 B. Isid. Epist. 1, 16), *evangelically.* CCVII 310 D. Eccl.

εὐαρεστῶς (Paul Hebr. 12, 28. Inscrip. 2071, 14), *acceptably.* CCCII 439 D.

εὐθυβόλως (Philo I 3, 38. Method. 73 A), *straight.* CCXXXIII 355 E.

εὐσταθῶς (Erotian. 188. Epict. 2, 5, 7), *soundly.* CCXL 369 B.

ἐφαμίλλως (Plut. Cleom. 39. Eus.. II 601 A), *equally with.* CXCIX 297 B.

ζηλοτύπως (Strabo 14, 1, 20, p. 104, 8. Jos. B. J. 129, 3), *jealously.* CCXXIII 338 B.

ἡμέρως (Polyb. 5, 54, 9), *kindly* or *gently.* XV 94 E, XXVI 105 D, CLXIV 255 B.

κακεντρεχῶς (Orig. VII 152 B), *maliciously.* CCXXXIII 356 D.

κακούργως (Poll. 3, 132), *evilly.* XXV 104 D.

μακροθύμως (Luke Acts 26, 3), *with forbearance.* CLXXXII 266 A.

μεγαλοφυῶς (Cleomed. 58, 12. Orig. I 644 C), *nobly.* CCXII 319 D.

μεγαλοφώνως (Orig. I 1528 A. Sophrns. 3517 B), *with a loud voice.* LXIII 156 E, LXXIV 169 C.

μερικῶς (Apollon. D. Adv. 533, 2. Iren. 1211 A), *in part.* XCIX 193 A.

οἰκονομικῶς (Orig. I 77 B), *in a modified manner.* LXIX 162 C. 2), (Orig. IV 429 B. Clem. A. I 405 B), *according to the oeconomy.* CCXXXVI 361 D. Eccl.

ὁλοκλήρως (Erotian. 44. Cyrill. A. I 788 C), *wholly.* V 77 C, VII 80 B.

ὁμοτίμως (Galen.), *of equal honor.* XC 182 C.

πνευματικῶς (Paul Cor. 1, 2, 14. Clem. A. I 945 B), *spiritually.* CLIV 243 B, CCLXXI 417 D. Eccl.

πολυμερῶς (Plut. II 537 D. Paul Hebr. 1, 1), *in many ways.* CXIV 206 E.

πολυτρόπως (Paul Hebr. 1, 1. Philo II 512, 24), *in many ways.* CXIV 206 E.

σωματικῶς (Plut. II 424 E. Orig. I 736 C), *bodily.* II 71 E, CCLVIII 393 B.

τοιῶνδε = τοιούτως (Method. 56. Did. A. 312), *in such wise.* CCXLIV 376 C.

τριστάκις (Anth. P. 5, 195. Mel. 89), *thrice.* CCXXXVI 363 E.
φιλαληθῶς (Orig. I 681. Galen. XIII 934 E), *truthfully.* CXXII 213 A, CXLIII 235 D.
καθηκόντως (Polyb. 5, 9, 6. Plut. II 448 E), *properly.* II 72 D, CCCVI 441 B.
τεθαῤῥηκότως (Plut. 124 C. Polyb. 9, 9, 8), *boldly.* CLII 242 D.[2]

b. Adverbs formed by composition.

The adverbs formed by composition are: αὐτολέξει and παμψηφί, a combination of an adjective and a noun in the dative case; ἁπαξαπλῶς, a combination of two adverbs; and παρεκτός, a combination of two prepositions.

ἁπαξαπλῶς (Lucian I 551. Sext. 284, 28), *in general.* II 74 D, XCVII 191 B, CCVII 311 D.
αὐτολέξει (Philo II 597, 49. Clem. A. II 352 B, C), *word for word.* CXXXVIII 230 A.
παμψηφί (Anthol. III 47. Cedr. I 609, 13), *by unanimous vote.* CCLI 386 D.
παρεκτός (Matt. 5, 32. Luke Acts 24, 29), *except.* CLXXXVIII 273 D.

c. Phrases used as adverbs.

To the adverbs formed during the Roman period may be added a few phrases used as adverbs, which originated during the Roman period. These phrases were used collaterally with the true adverbs of the words. They are:

κατ' ἰδίαν = ἰδίᾳ (Polyb. 1, 11, 2. Diod. 15, 43), *privately.* XXII 100 D.
κατὰ λεπτόν = λεπτῶς (Simoc. 257. Phryn. in A. B. 48, 16), *minutely.* CLXXXVIII 274 C.
εἰς τὸ παντελές = παντελῶς (Ael. N. A. 17, 27. Philo II 567, 31), *entirely.* CLXXIV 262 C, CCLXIV 408 A, CCCI 438 C.
τὸ παραπλήσιον = παραπλησίως (Diod. 19, 43), *similarly.* CCXXXVI 364 B.
ἐκ τοῦ προχείρου = προχείρως (Sext. Emp. M. 6, 19), *easily.* CCLX 396 B.

[2] τεθαῤῥηκότως—Sic uterque Coisl. cum aliis. Editi τεθαῤῥηκότες. Benedictine Editors.

πλὴν ἀλλά (Plut. Pyrrh. 5. Lucian D. Mort. 13, 3), *only*. Used in prose to signify the abrupt transition from one subject to another. XLVIII 141 D, LXXIII 167 B, CXXVII 218 C, et passim.

3. Byzantine Period.

The Byzantine period contributes only four new adverbs to Basil's vocabulary. They are all formed from adjectives and are as follows:

ἀκτίστως (Athan. II 1101 B), *without being created*. CXXV 216 E. Eccl.

ἀποστολικῶς (Marcell. ap. Eus. 764 B. Theod. I 1236 C), *apostolically*. CC 298 B. Eccl.

ἐκκλησιαστικῶς (Athan. I 408 B. Epiph. II 384 C), *ecclesiastically*. CLVI 246 C, CCLXVI 412 C. Eccl.

εὐαφόρμως (Theod. Her. 1316 B. Cyrill. A. VI 224 D), *suitably*. CXCVIII 290 B.

E. Semantics.

In the development of a language the use of figurative language, especially of the metaphor, metonymy, and hyperbole, has great influence in modifying the meanings of words.

In Greek and Latin, especially, these changes were aided to a great extent by the spread of the Christian religion, which required either new words to express its ideas, or old words with a modified meaning. Many religious terms of paganism were taken into the Christian vocabulary, but always with a strictly Christian significance. At the same time phrases were invented by Christian writers which gave an entirely new signification to the words as a group.

Basil makes frequent use of words in their changed meaning. Those occurring in his Letters may be divided into the following classes: 1) Classical words showing a distinct Christian signification. In this class I have omitted the more common words with Christian significance, such as Θεός, ἀρετή, etc. 2) Words having a distinct ecclesiastical meaning. 3) Words of the Classical period showing a change of meaning. 4) Words of the Alexandrian and Roman periods showing a change of meaning. 5) Words apparently used by Basil alone with a changed meaning. To these I have added phrases or expressions peculiar to Christian writers.

1. Words having a Christian signification.

a. Verbs.

ἀγωνίζομαι—to contest *for the Faith.* CLXIV 253 C.

ἀθλέω —to contend *in the struggle of Faith.* CLXV 256 B, CXCVII 288 C.

ἁμαρτάνω—to do wrong *against God.* II 75 B, XXII 99 A, etc.

βλασφημέω—to speak profane words *against God.* XXII 99 A, XXV 104 E, etc.

στεφανόω—to win a crown *of heavenly reward.* CXCI 284 C, CXCVII 289 A.

b. Nouns.

ἀγαθός—the good *One* (*God*). CCLXIV 408 B. 2), the good *Gift* (*Holy Communion*). CLXXXVIII 272 A, CXCIX 293 C, etc.

ἀγών—contest *for the Faith.* CLXVIII 257 E, et passim.

ἀγώνισμα—conflict *for the Faith.* CCXXII 335 A.

ἀγωνιστής—champion *of the Faith.* CCXIX 332 B.

ἀδελφή—sister, *member of the Church.* CCXCII 431 A.

ἀδελφός—brother, *fellow-Christian.* XXIV 103 C, XXXI 110 E, et passim. 2), *member of a monastic establishment.* XXII 99 B, CCLVIII 393 B, etc.

ᾅδης—the world of departed spirits (*Limbo*). CCX 315 B.

ἀθλητής—athlete *of Christ.* CXXXIX 232 A, CLXIV 255 A, etc.

ἁμάρτημα—fault *against the law of God.* II 74 B, XXII 100 B, et passim.

ἁμαρτία—failure *against the law of God.* II 73 B, XXX 110 B, et passim.

ἁμάρτωλος—one erring *against God.* CCIII 300 D, CCIV 305 B.

ἀμνός—Lamb *of God* (*Christ*). CCLXV 410 B.

ἄρτος—bread *of the Sacrament.* CCL 385 C. 2), *from heaven* (*Christ*). CCLXV 410 C.

ἀρχιερεύς—arch-priest, *High-Priest* (*Christ*). CCXXXVI 362 E, CCLXV 410 A, B.

βασιλεία—kingdom *of Heaven.* CCIII 299 E, CCXCII 431 B, etc.

βλασφημία—profane speech *against God.* CXXV 215 C, 216 C, CLXXXVIII 269 D, etc.

βλάσφημος—one speaking profane words *against God.* CXIII 206 C.

Δεσπότης—Lord (*Christ*). XXVIII 107 A, LVII 151 B, et passim.
δυνατός—mighty *One* (*God*). CCIII 300 C, CCLXIV 408 A.
κατακλυσμός—deluge (*the Deluge*). CCLX 399 C.
κρίσις—judgment (*Last Judgment*). CCX 315 B, CCLX 398 E.
κριτής—judge, *the Supreme Judge* (*God*). CLXXIV 262 A, CCLX 397 A, etc.
Κύριος—lord, *Christ the Lord*. VI 79 B, VII 80 B, et passim.
μέλος—member *of the Church*. CLVI 245 C, CXCI 284 D, etc.
Μονογενής—Only-begotten *Son of God*. IX 91 B, LII 146 D, et passim.
μυστήριον—mystery *of religion* (*Sacrament*). CLXXXVIII 270 D, CCIV 303 C, etc.
οὐσία—substance *of the Godhead*. CXXV 215 C, et passim.
Παροιμία—proverb *of Solomon*. CCLXV 410 D, CCCI 437 D.
πατήρ—father (*holy men*, especially *bishops* and *monks*). XXIII 102 A, XXVIII 108 C, et passim.
πιστοί—faithful *members of the Church*. CLXXXVIII 270 D, CXCVII 288 E, et passim.
ποιμήν—shepherd *of the Christians* (*pastor*). XXVIII 108 B, LXII 156 D, et passim.
ποίμνια—flock *of Christians* (metaphorical). CLXXXIV 266 E, CXCVII 288 A, etc.
πονηρός—evil *one* (*Satan*). CXXVIII 218 E, CL 239 D, etc.
πρόβατον—sheep *of Christ* (*Christians*). CXXXIX 232 A.
σκεῦος—vessel *of the soul* (*body*). CXCIX 291 D.
σύνοδος—assembly, *ecclesiastical*. LXXXIX 180 D, XCII 185 D, et passim.
Σωτήρ—Savior (*Christ*). CXXXIX 231 C, CLIX 248 B, etc.
τράπεζα—table, *holy* (*altar*). CCLI 387 B.
υἱός—son *of the Church* (*member*). LXXII 166 B, XC 181 C, etc.
φιλάνθρωπος—loving *One* (*God*). CCXLVII 383 E.
χάρις—grace *of God*. CLVI 245 E, CLXXXVIII 271 C, et passim.
χηρεία—widowhood (*the order of widows*). CXCIX 291 C.
χήρα—widow (*of the order of widows*). CXCIX 291 C, D, E, 293 D.

c. Adjectives.

ἀθλητικός—of or for an athlete *of Christ*. CLXIV 255 B, CCXXII 335 B.
θεοφόρος—bearing a god (*God-bearing*). CCLXI 402 B (twice).

2. Words having acquired a distinct ecclesiastical meaning.

In this list the first definition represents the classical or original meaning; the second, the ecclesiastical meaning in which Basil uses the word.

a. Verbs.

ἀκροάομαι (Antipho 129. Plat. Euthyd. 304 D), *to listen.*
(Anc. 4. Neocaes. 5), *to be a hearer*, i. e. *a penitent of the second grade.* CCXVII 329 D, E, 330 A, B.

ἀναθεματίζω (Sept. Num. 18, 14. Deut. 13, 15), *to consecrate.*
(Athan. I 236 A. Chrys. I 695 D), *to excommunicate.* LI 143 D, LXIX 162 D, CXXV 215 C, et passim.

ἀπολύω (Od. 21, 46. Xen. Cyr. 8, 3, 47), *to loose from.*
(Sept. Esdr. 1, 9, 36. Diod. 12, 18), *to divorce.* CLXXXVIII 273 E.

ἀποσχίζω (Eur. Alc. 172. Arist. H. A. 3, 4, 5), *to split* or *cleave off.*
(Constans. II 6. Eus. II 628 B), *to be a schismatic.* CLXXXVIII 269 B, E.

ἀποτάσσω (Plat. Theaet. 153 E. Xen. Hell. 5, 2, 40), *to set apart.*
(Chal. 1565 C. Pallad. Laus. 1107 C), *to renounce.* CXCIX 292 A, CCVII 310 C, CCLXXXIV 425 A.

ἀποφεύγω (Dem. 840, 8. Hdt. 9, 102), *to flee.*
(Petr. 2, 1, 4. Gregent. 588 A), *to shun.* CCVII 311 C.

ἀργέω (Soph. Fr. 742. Dem. 819, 17), *to lie idle.*
(Epiph. I 373 A. Socr. 6, 18, p. 721 A), *to be suspended from the exercise of one's ministry.* CCXVII 327 D.

ἀφορίζω (Dem. 1202, 21. Isocr. 106 D), *to mark off by boundaries.*
(Greg. Nyss. III 312 C. Eus. Alex. 348 B), *to excommunicate.* CCLI 387 B.

βαπτίζω (Plat. Euthyd. 277 D. Eubul. Nausik. 1), *to dip under water.*
(Ignat. 713 B. N. T. passim), *to baptize.* CXXV 216 D, CLXXV 263 A, CLXXXVIII 269 D, etc.

δεσμέω (Arist. Plant. 1, 2, 17), *to bind together.*
(Orig. III 1013 B. Hippol. Haer. 266, 81), *to impose the penalties for sin.* CCXVII 328 B.

δογματίζω (Sept. Esdr. 1, 6, 33. Dan. 2, 13), *to decree.*
(Iren. 1, 6, 2. Clem. A. I 172 A), *to teach a religious truth.* CCXIV 322 B, CCLXIII 405 E (twice).

δοξάζω (Aesch. Ag. 673. Plat. Phileb. 48, E), *to think.*
(Sept. Ex. 15, 1, 2. Ignat. 645 B), *to glorify.* XXXII 111 D, CXXV 216 D.

δουλαγωγέω (Theophr. Ep. 36), *to lead into slavery.*
(Paul Cor. 1, 9, 27), *to mortify.* CCV 308 B, CCVII 310 E.

ἐκβάλλω (Od. 15, 481. Hdt. 1, 24), *to cast* or *throw out.*
(Const. Apost. 2, 21, 43. Soz. 1, 15), *to excommunicate.* CCXVII 328 D, 329 E, CCXXXVII 365 D.

ἐντρέπω (Hdt. 7, 211. Od. 1, 60), *to turn about.*
(Sept. Num. 12, 14. Ignat. Magnes. 12), *to feel ashamed.* XXII 100 E, CVII 201 A, CCLXXXVII 426 D.

ἐξαγορεύω (Od. 11, 234. Hdt. 2, 170), *to tell out.*
(Sept. Lev. 5, 5. Nil. 496 D), *to confess* τὰς ἁμαρτίας. CXCIX 295 B, CCXVII 326 B, 327 B (twice).

εὐλογέω (Ar. Eccl. 454. Isocr. 190 A), *to praise.*
(Sept. Gen. 14, 19. N. T. passim), *to bless.* CXCIX 294 (twice), CCLXVII 414 A.

θαυματουργέω (Plat. Tim. 80 C), *to play juggler's tricks.*
(Hippol. 833 B. Chrys. IX 631 E), *to work miracles.* CLXI 252 A.

καθαιρέω (Od. 9, 149. Hdt. 3, 78), *to take* or *put down.*
(Alex. A. 581 D. Nic. I 10, 17), *to depose a clergyman.* CCXVII 327 E, CCXLIV 380 C, CCLI 386 D, E, 387 A.

κανονίζω (Longin. 16, 4. Arist. Eth. N. 2, 38), *to measure* or *judge by rule.*
(Socr. 2, 17), *to make a canon.* CCXVII 329 A.

κατανύσσω (Sept. Gen. 34, 7. Luke Acts 2, 37), *to be deeply moved.*
(Athan. I 717 B. Orig. II 1144 C), *to feel compunction.* XXII 100 D.

κοινωνέω (Plat. Legg. 753 A. Xen. Hell. 2, 4, 21), *to have in common with.*
(Athan. II 17 B. Anc. 8, 9), *to be in communion with.* CXXIX 221 D, CXXXI 224 D, etc.

λειτουργέω (Dem. 833, 26. Lys. 100, 30), *to perform public duties.*
(Sept. Ex. 38, 27. Philo II 158, 20), *to perform the divine service.* CIV 199 B, CXCIX 294 B, CCL 385 C, CCLI 387 B.

λύω (Od. 11, 245. Xen. Cyn. 6, 13), *to loose.*

(Sept. Job. 42, 9. Joann. Mosch. 3072 B), *to remit the penalties for sin.* CCXVII 328 B.

μαρτυρέω (Dem. 1310, 16. Hdt. 8, 94), *to bear witness.*

(Iren. 851 A. Orig. I 669 A), *to suffer martyrdom.* CCLVII 392 A.

μονάζω (Sept. Ps. 101, 8), *to live in solitude.*

(Athan. I 229 A. Epiph. I 1016 A), part. *monk.* CXXXIX 232 B, CXCIX 292 C, CCXVII 326 E, et passim.

οἰκοδομέω (Hdt. 1, 21, 114. Arist. H. A. 9, 40, 6), *to build.*

(Paul Cor. 1, 8, 1. Thess. 1, 5, 11), *to edify.* CCLXII 401 C.

ὁμολογέω (Hdt. 4, 154. Plat. Gorg. 476 D), *to acknowledge* or *agree.*

(Clem. R. 2, 3. Just. Apol. 1, 4, 8), *to confess Christ* or *the Faith.* CCXXIV 343 E, CCXXVI 348 A, etc. 2), (Sept. Sir. 4, 26), *to confess one's sins.* CCXVII 327 E, 328 A.

παρακαλέω (Xen. An. 1, 6, 5. Thuc. 5, 31), *to summon.*

(Sept. Gen. 24, 7. Luke 16, 25), *to console.* CCIII 301 E.

παρατίθημι (Od. 21, 177. Hdt. 1, 119), *to place beside.*

(Luke 23, 46. Act. Apost. 14, 23), *to commend.* CLVIII 247 C.

πιστεύω (Arist. Eth. N. 8, 4, 3. Soph. El. 886), *to trust.*

(N. T. passim and Fathers of the Church), *to believe* or *have the Faith.* CXXV 215 B, CXXVIII 220 B, CCXXXIV 358 B, et passim.

προΐστημι (Hdt. 4, 79. Thuc. 3, 11), *to govern.*

(Macar. 818 C. Nil. 229 A), part. *superior of a monastery.* XXII 100 B, E.

προσκλαίω (Ael. V. H. 9, 39), *to weep at* or *during.*

(Const. Apost. 2, 10), *to weep as a penitent of the first degree.* CXCIX 293 C, 294 B, CCXVII 326 B, CCXVII (twelve times).

προσμένω (Hdt. 1, 199. Soph. El. 1236), *to wait still longer.*

(Paul Tim. 1, 5, 5), *to continue in.* CCVII 311 A.

πυρόω (Aesch. Fr. 280. Arist. P. A. 2, 2, 26), *to burn with fire.*

(Sept. Ps. 17, 31. Apocal. 3, 18), *to prove by fire.* CXXXIX 231 D.[1]

σταυρόω (Thuc. 7, 25. Diod. Excerpt. 507, 69), *to fence with pales.*

[1] πυρωθέντες—Ita Coisl. uterque cum tribus Regiis. Editio Hagan. πορωθέντες. Basil. et Paris πορευθέντες. Benedictine Editors.

(Sept. Esth. 7, 9. Diod. 16, 61), *to crucify.* CCVII 310 E, CCXL 370 A.

συγκροτέω (Xen. Hell. 6, 2, 12. Hdn. 1, 9), *to collect an army* or *naval force.*

(Method. 368 C. Alex. A. 549), *to convoke an ecclesiastical council.* CXXV 215 A, CCXXXVII 365 D, 366 A.

συνδοξάζω (Arist. Pol. 5, 9, 12. Porph. in Stob. 22, 25), *to join in approving.*

(Paul Rom. 8, 17. Athan. II 552 B), *to glorify with.* CLIX 248 B.

συνίστημι (Hdt. 8, 27. Xen. An. 5, 7, 16), *to stand together.*

(Dion. Alex. 1308 A), *to stand with the communicants at prayer, as penitents of the fourth degree.* CLXXXVIII 272 A, CCXVII (nine times).

ὑποπίπτω (Plat. Rep. 576 A. Isocr. 142 B), *to fall under.*

(Orig. II 552. Eus. II 633 E), *to prostrate oneself as a penitent of the third degree.* CCXVII 326 C, D (twice), 327 B, C, 329 C, D, 330 B.

φανερόω (Hdt. 6, 122), *to become known* or *famous.*

(Paul Col. 3, 4. Ignat. 660), *to manifest.* CCLXI 402 A.

φωτίζω (Theophr. Ign. 30. Arist. An. Post. 1, 31), *to shine.*

(Sept. Reg. 4, 17, 28), *to enlighten spiritually.* CCXXVI 348 C.

χειροτονέω (Lucian Deor. Conc. 10. Xen. Hell. 6, 2, 11), *to stretch out the hand for giving a vote.*

(Ignat. 705. Athan. I 260), *to ordain.* CXX 212 B (twice), CXXII 213 B, CLXXXVIII 270 B, et passim.

χρίω (Hdt. 4, 189. Od. 4, 252), *to rub* or *anoint the body.*

(Tertull. I 1206 C. Cyrill. H. 1089), *to anoint after baptism.* CLXXXVIII 270 D.

ψάλλω (Aesch. Pers. 1062. Lyc. 1453), *to touch sharply.*

(Sept. Jud. 5, 3. Laod. 15), *to chant* or *sing religious hymns.* CCVII 311 A.

b. Nouns.

ἄγγελος (Il. 24, 292. Hdt. 5, 92, 6), *messenger.*

(Sept. Tobit. 5, 22. Clem. A. 652 A), *angel.* II 72 B, XI 92 D, CLIX 248 C, etc.

ἁγίασμα (Sept. Ex. 25, 7. Jud. 5, 19), *sanctuary.*

(Greg. Th. 1048 B. Greg. Nyss. II 225 C), *Sacrament of the Holy Eucharist.*[2] CCXVII 326 B, C (twice), D (twice), etc.

ἅγιος (Hdt. 2, 41. Plat. Criti. 116 C), *sacred* or *holy.*

(Sept. Tobit. 8, 15. Greg. Naz. I 1128 B), *saint.* II 73 C, XXVIII 108 A, LXI 155 E, et passim. 2), *Holy One, God.* XI 90 D, XLIX 142 C, et passim. 3), *Sacrament* (of the Holy Eucharist). CCXVII 326 C.

ἀδελφότης (Sept. Macc. 1, 12, 10. Schol. Eur. Or. 1045), *relationship.*

(Petr. 1, 2, 17. Clem. R. I 212 A), *brotherhood.* LXX 164 C, CXXXIII 225 C, CXXXV 226 E, et passim.

αἵρεσις (Hdt. 9, 3. Thuc. 2, 75), *a taking.*

(Ignat. 649 B. Clem. A. I 812 C), *heresy.* LXIX 162 D, LXX 163 E, 164 C, et passim.

αἱρετικός (Def. Plat. 412 A), *able to choose.*

(Iren. 776 A. Clem. A. 812 B), *heretic.* XXV 104 D, XXVIII 108 E, LXVI 160 A, et passim. 2), (Clem. A. I 813A. Orig. I 89 D), *heretical.* XXVIII 107 A, CCXXXVII 365 D.

ἀκρόασις (Thuc. 1, 21, 22. Antipho 129), *a hearing.*

(Greg. Th. 1040 D. Nic. 1. Can. 12), *the being an* ἀκροώμενος, i. e., *a penitent of the second degree.* CLXXXVIII 272 A, CXCIX 293 C, CCXVII 328 D.

ἀκροώμενος (Plat. Rep. 605. Xen. Symp. 3, 6), *a pupil* or *hearer.*

(Nic. I 11, 14. Laod. 5), *a hearer,* i. e., *a penitent of the second degree.* CCXVII 326 B, C, D, 327 B, C.

ἀναγνώστης (Sept. Esdr. 1, 88. Plut. I 544 A), *reader.*

(Eus. II 621 A. Athan. I 533 D), *lector,* of the minor orders of priesthood. XLVIII 141 E, CXXXV 227 B, CXCVIII 290 A, CCXVII 327 D.

ἀνάστασις (Aesch. Eum. 648. Thuc. 1, 133). *a raising up again.*

(Sept. Macc. 2, 7, 14. Paul Rom. 6, 5), *resurrection.* V 77 E, CCX 315 B, CCLXI 403 B, etc.

ἀνοχή (Xen. Mem. 4, 4, 17), *a holding back.*

(Paul Rom. 2, 4, 3, 26), *forbearance.* LXXXV 178 D.

[2] According to Jackson (p. 256, n. 6) ἁγίασμα is used in patristic literature in both the singular and plural to mean the *Lord's Supper,* or the *Sacrament of the Holy Eucharist.* Basil prefers the plural form. The singular form occurs only once in his Letters, viz., CCXVII 328 B.

ἀπόστολος (Hdt. 1, 21. 5, 38), *messenger.*
(Hippol. Haer. 4, 51. N. T. passim), *apostle.* XXII 101 A, XXIII 102 C, LXII 156 C, et passim.

ἄσκησις (Plat. Prot. 323 D. Thuc. 2, 39), *practice.*
(Iren. 1236 C. Eus. II 181 C), *ascetic discipline* or *life.* CXVI 208 D, CCVII 310 D.

ἀσκητής (Xen. Cyr. 1, 5, 11. Dion. H. de Isae. 2), *one who practices any art or trade.*
(Orig. I 1257 C. Athan. I 260 A), *an ascetic.* II 75 A, B, CCVII 310 C, CCCV 440 C.

βαθμός (Sept. Reg. 1, 5, 5. Strabo 3, 5, 7), *step* or *stair.*
(Eus. H. E. 715. Athan. I 313 A), *order.* CLXXXVIII 269 B, 271 B, CXCIX 295 B, etc. in canonical letters.

βῆμα (Pind. P. 3, 75. Thuc. II 34), *step* or *seat.*
(Laod. 56. Greg. Naz. II 561 D), *altar.* CXCVII 289 A.

γραμματεύς (Thuc. 7, 10. Dem. 315, 9), *clerk.*
(Sept. Reg. 2, 8, 17. Macc. 1, 5, 42), *scribe.* CCLVII 392 C.

Γραφή (Hdt. 4, 36. Plat. Polit. 277 C), *drawing* or *delineation.*
(N. T. passim. Philo II 10, 30. Clem. R. 1, 53), *Scripture, the Holy Writ.* XXII 98 D, E, CXXV 216 E, et passim.

δαιμόνιος (Hdt. 7, 18. Dem. 18, 9), *divine* or *marvellous.*
(Sept. Deut. 32, 17. Plut. II 277 A), *demon.* CCXVII 329 E.

δαίμων (Od. 6, 172. Hdt. 1, 111), *divinity* or *genius.*
(Matt. 8, 31. Orig. I 621 A), *demon.* I 70 B, V 77 C, VI 79 A, etc.

δημιουργός (Plat. Symp. 118 D. Arist. Pol. 3, 11, 11), *a skilled workman.*
(Philo I 583, 4. Paul Hebr. 11, 10), *Creator of the Universe.* CLXXIII 261 B, CCCI 438 C.

διάβολος (Pind. Fr. 270. Arist. Top. 4, 5, 9), *slanderer.*
(Sept. Par. 1, 21, 1. Clem. A. I 797 C), *devil* or *Satan.* XCI 183 B, XCIX 195 D, CXLI 234 D, et passim.

διακονία (Thuc. 1, 133. Plat. Rep. 371 C), *service.*
(Orig. III 1329 B. Athan. II 761 D), *diaconate.* CLXXXVIII 271 B (twice), C.

διάκονος (Aesch. Pr. 942. Dem. 762, 4), *messenger.*
(Paul Phil. 1, 1. Iren. 588 A), *deacon.* LXIX 162 B, 163 B,

LXXXIX 180 D, et passim. 2), (Paul Rom. 16, 1. Clem. A. I 1157 A), *deaconess.* CXCIX 296 B, C.

διδασκαλία (Pind. P. 4, 180. Xen. Cyr. 8, 7, 24), *teaching.* (Hippol. Haer. 286, 3), *doctrine.* CXXV 215 A, CLXIV 255 C, CCVII 310 B, CCLI 388 D.

διοίκησις (Plat. Prot. 319 D. Dem. 728, 24), *government.* (Const. 1, 2. Ephes. 8), *diocese.* CCLII 388 D (in title).

δόγμα (Plat. Rep. 538 C. Dem. 62, 4), *opinion* or *decree.* (Orig. I 656 A. Greg. Naz. I 600 A), *dogma in religion.* II 72 A, XC 182 A, XCII 184 D, et passim.

ἔθνη (Hdt. 1, 101. Aesch. Pers. 43, 56), *nations.* (Sept. Esdr. 1, 7, 13. Orig. III 304 A), *gentiles,* i. e., all except Christians and Jews. CCIII 301 D, CCXVII 330 B.

εἴδωλον (Il. 5, 451. Plat. Legg. 959 B), *image* or *phantom.* (Sept. Gen. 31, 19. Polyb. 31, 3, 13), *idol.* CCXVII 329 D[3]

ἐκκλησία (Arist. Pol. 3, 14, 4. Hdt. 3, 142), *legislative assembly.* (Paul Cor. 1, 11, 22. Ignat. 700 A), *Church.* XXV 104 A, XXVIII 106 D, 107 A, et passim.

Ἐκκλησιαστής (Plat. Gorg. 452 E, Apol. 25 A), *a member of the ἐκκλησία.* (Sept.), *Ecclesiastes.* LXI 155 D, CCXXIII 336 A.

ἔκπτωσις (Arist. Meteor. 2, 9, 15), *a falling out.* (Justinian. Cod. 1, 3, 45), *deposition of a clergyman.* CCXVII 325 C.

ἐλευθέρα (Athen. 13, 28. Athan. I 737 A), *married woman.* (Greg. Naz. Epist. 117), *widow.* CVIII 201 D; and in title, X 92 A, CVII 200 E, CCXCVI 133 E, CCXCVII 434 B.

Ἕλλην (Hes. Thuc. etc.), *a Greek.* (Eus. H. E. 2, 17. Greg. Naz. III 40 C), *pagan.*[4] CXCIX 296 B, C, CCX 316 D, CCXXIV 343 C.

[3] *εἰδώλοις* — I ego cum Combefisio *εἰδωλείοις.* Benedictine Editors. The context seems to demand *εἰδωλείοις* (idols' temples), *καὶ ἀθεμίτων τινῶν γευσάμενοι τῶν ἐν τοῖς εἰδώλοις τοῖς μαγικοῖς προσενεχθέντων αὐτοῖς.*

[4] Strabo (370) says that this name was known to Hesiod as designating the Greeks; but the earliest usage of Ἕλληνες as a national name appears in an Inscription of Ol. 48, 3 (586 B. C.), cited by Pausanias 10, 7, 4-6. At that time the name must have been general, and was especially opposed to *Βάρβαροι.* The Greek-speaking Jews used the name Ἕλλην in the sense of *pagan, gentile, heathen, idolater,* apparently because the Greeks were the

ἐνθύμησις (Eur. Fr. 248. Thuc. 1, 132), *consideration.*
(Sept. Job. 21, 27. Matt. 9, 4), *a thought.* CLXXIV 262 B, CCLX 400 D.

ἐξαγόρευσις (Dion. H. V 313, 12. Ptol. Tetrab. 154), *a telling out* (Greg. Nyss. II 229 A. Chrys. XII 766 B), *confession.* CLXXXVIII 272 C.

ἔξοδος (Hdt. 1, 94. Thuc. 3, 5), *a going out.*
(Sept. Sap. 3, 2. Philo II 388, 3), *death.* CXXXVI 228 C, CLXI 252 C, CLXXXVIII 271 A, 272 A, CCXCI 430 E.

ἐπίθεσις (Arist. de Juv. 5, 11. Xen. An. 4, 4, 2), *a setting on.*
(Paul Tim. 1, 14. Iren. 1241 A), *imposition of hands.* CLXXXVIII 270 A.

ἐπισκοπή (Sept. Gen. 50, 24. Clem. A. I 345 A), *visitation.*
(Paul Tim. 1, 3, 1. Iren. 849 A), *episcopate.* XCII 184 D. CCIV 303 D, CCXIV 321 B, et passim.

ἐπίσκοπος (Od. 8, 163. Soph. Ant. 217), *one who watches over.*
(Luke Acts 20, 28. Clem. A. II 328 C), *bishop.* V 77 B, XXXII 111 C, XXXIII 112 D, et passim.

ἐπιστροφή (Plat. Rep. 620 E. Soph. O. C. 1045), *a turning about.*
(Sept. Sir. 18, 21. Orig. I 673 A), *conversion.* CLXXXVIII 269 B.

ἑτοιμασία = ἑτοιμότης (Hipp. 24, 47. Jos. A. J. 10, 12), *readiness.*
(Sept. Ps. 9, 41, et al.), *preparation.* II 72 A.

εὐαγγέλιον (Isocr. 142 A. Xen. Hell. 4, 3), *good tidings.*
(Clem. A. I 1193 A. Orig. I 673 A), *Gospel.* VI 79 B, XXII 99 A, LII 146 C, et passim.

εὐλάβεια (Arist. Pol. 2, 8, 22. Plat. Prot. 321 A), *caution.*
(Diod. 13, 12. Plut. I 132 C), *piety.* XLVIII 142 A, LII 144 E, etc.

εὐλογία (Pind. N. 4, 8. Thuc. 2, 42), *praise.*
(Sept. Gen. 49, 25. Paul Rom. 15, 29), *blessing.* XVII 96 A, XXVIII 106 E, CXCIX 294 B, CCXXXVI 363 C.

ζύμη (Arist. G. A. 3, 4, 3. Sept. Ex. 12, 15), *leaven.*
(Matt. 16, 6), *corruption.* CCXLII 372 A.

most prominent gentile people with whom they were acquainted. This signification passed into the works of Christian authors, the Greeks properly so-called being designated by the term Ἑλλαδικοί or Γραικοί.

θεσμός (Od 23, 296. Hdt. 3, 31), *a law,* properly of ancient laws supposed to be sanctioned by the gods.
= κανών (Soz. 1153 A), *ecclesiastical law.* CXXVI 217 C. CXXX 223 A.

θλίψις (Arist. Meteor. 4, 4, 5. Probl. 9, 4, 2), *pressure.*
(Sept. Gen. 35, 3. N. T. passim), *affliction.* VI 78 E, XVIII 96 B, LXXXIII 176 C, et passim.

θρόνος (Hdt. 1, 14. Xen. Hell. 1, 5, 3), *chair* or *throne.*
(Greg. Naz. I 1108 B. Eus. II 221 C), *bishop's see.* CXC 282 D.

ἱερεύς (Il. 1, 62. Hdt. Andoc. 16, 32), *priest.*
(Chrys. II 217 C. Proc. I 135, 5), *clergy* (in general). CCXL 370 C, CCXLVII 383 D.

ἱλαστήριον (Sept. Ex. 25, 16. Philo II 150, 2), *mercy-seat.*
(Paul Rom. 3, 25. Jos. A. J. 16, 7, 1), *propitiatory sacrifice.* CCLX 401 A.

καθαίρεσις (Thuc. 5, 42. Isocr. 153 B), *a putting down.*
(Alex. A. 577 C. Athan. I 260 D), *deposition.* CLXXXVIII 271 C, CCXXVI 346 E, CCXLIV 380 B, CCLI 386 D, 387 A.

κάθεδρα (Xen. Cyn. 4, 4. Hdn. 2, 3), *seat.*
(Clementin. 36 A. Sard. Can. 4), *bishop's see.* CLXXXVIII 270 D. 2), (Greg. Naz. II 480 C), *episcopal chair.* CXCVII 288 B, CXCIX 294 A. Basil uses this word rather as designating the rank.

κακοδοξία (Xen. Apol. 31. Plat. Rep. 361 C), *bad repute.*
(Eus. VI 920 B. Athan. I 425 D), *heterodoxy.* LXVI 159 A, XCI 183 C, CXXV 215 A, et passim.

κανονική (Anatol. 233 C. Gell. 16, 18), *theory of music.*
(Chrys. I 248 D (titul.). Nil. 217 C), *canoness.* LII 144 D, CLXXIII 260 D (in title).

κανών (Il. 13, 407. Eur. Tro. 6), *rule.*
(Socr. 108 B. Soz. 925 B), *canon.* XCII 184 E, CXXVII 218 C, CLXXXVIII 269 A, et passim.

κατάστασις (Aesch. Ag. 23. Dem. 291, 9), *a settling.*
(Ant. 19, 23. Athan. I 228 A), *ordination.* CCXXV 345 C.

κατήχησις (Diog. 7, 89. Hipp. 18, 25), *instruction.*
(Const. Apost. 8, 15—οἱ ἐν κατηχήσει), *catechumens.* CXXV 214 E.

κήρυγμα (Hdt. 3, 52. Soph. Ant. 8), *proclamation.*
(Clem. A. I 927 A), *doctrine.* CIII 198 C.

κλῆρος (Il. 3, 325. Arist. Pol. 2, 6, 13), *lot.*
(Caius 29 B. Greg. Naz. I 1091 A), *clergy.* LXIX 162 A, CXCVII 288 C, CC 298 C, et passim.

κλῆσις (Xen. Hell. 1, 7, 13. Dem. 351, 2), *a calling.*
(Clem. A. I 964 C. Hippol. 589 B), *vocation* or *call of God.* CLXI 251 E, CXCI 284 C, CCIV 306 C, CCLI 386 C.

κοίμησις (Plat. Symp. 183 A), *a lying down to sleep.*
(Sept. Sir. 46, 19. Orig. II 1020 A), *death.* XCV 189 C, XCVII 191 C, CCLXIII 406 A.

κοινωνία (Arist. Pol. 1, 1, 1. Thuc. 3, 10), *association.*
(Orig. III 385 B. Tertull. II 25 B), *communion with the true Church.* CXXVIII 219 B, CXXX 222 B, et passim. 2), (Paul Cor. 1, 10, 16. Chrys. I 500 C, D), *Holy Communion* (the Sacrament of the Holy Eucharist). CLXXXVIII 270 E, CCXVII 326 A, etc. in canonical letters.

κτίσις (Isocr. 272 E. Polyb. 9, 1, 4), *a founding.*
(Sept. Jud. 9, 12. Iren. 637 A), *creature.* LII 146 C, CXXXIX 231 C (twice), et passim.

λειτουργία (Lys. 163, 21. Dem. 462, 14), *public office.*
(Sept. Num. 4, 26. Const. Apost. 8, 46, 3), *divine service* or *ministry.* CLXI 251 E, CLXXXVIII 269 A, CCXVII CCXVII 327 E, CCXX 333 D, CCXXV 345 B.

λείψανον (Eur. Med. 1387. Plat. Criti. 110 E), *piece left.*
(Greg. Nyss. III 737 C. Chrys. II 397 C), *relic* (of saint). XLIX 142 C, CLV 245 A, CXCVII 288 E.

λόγιος (Hdt. 4, 178, 203. Ar. Eq. 120), *announcement.*
(Clem. A. I 853 A. Orig. I 364 B), *a scriptural passage.* CCVII 311 B.

λόγος (Hes. Th. 890. Hdt. 2, 37), *word.*
(Luke 1, 1. Orig. I 656 A, B), *Holy Writ.* CXXVIII 220 B, CCLX 397 C. 2), *Christian Doctrine.* CXXV 215 B, CCXXVII 365 D, etc. 3), *the Divine Logos.* LXIX 162 E (twice).

μαθητής (Hdt. 4, 77. Plat. Prot. 315 A), *pupil.*
(Eccl.), *disciple* or *follower.* CXXX 222 B, C, CL 240 E, et passim.

μαρτύριον (Hdt. 2, 22. Pind. 1, 3(4)), *testimony.*
(Ignat. 645 A. Eus. II 1369 C), *martyrdom.* CLXIV 255 C, CCXLIII 373 B, CCLVII 392 A.

μάρτυς (Pind. P. 4, 297. Dem. 829, 20), *witness.*
(Apoc. 2, 13. Clem. A. I 1060 B), *martyr.* VI 79 B, XLIX 142 C, XCV 189 C, et passim.

μετάθεσις (Arist. Metaph. 4, 26, 4. Dem. 727, 10), *change of position.*
(Theod. III 968 D. 1209 A), *transfer of a bishop.* CLXXXVIII 274 E.

μετάνοια (Thuc. 3, 36. Polyb. 4, 66, 7), *repentance.*
(Apophth. 272 A), *penance.* CXCIX 293 C, CCXVII 330 C.

μονή (Eur. Tro. 1129. Xen. An. 5, 1, 5), *a staying.*
(Joann. 14, 2), *mansion.* XXIII 101 D, XLIX 142 C. 2), = μοναστήριον (Greg. Naz. III 220 C. Athan. I 368 C), *monastery.* CCXXIII 339 D.

οἰκοδομή (Sept. Par. 1, 26, 27), *a building up.*
(Paul Rom. 15, 2. Polyc. 1016 A), *edification.* XXIX 109 C, CXIII 206 A, CCIII 302 B, etc.

οἰκονομία (Xen. Oec. 1, 1. Arist. Eth. N. 6, 8, 3), *management.*
(Epiph. II 829 A), *alms* or *the dispensation of alms.* XXXI 110 E, XCII 184 E, CCXXXVI 364 D. 2), *the Incarnation.* XCVII 191 C, CCIII 300 A, CCXXXII 355 B, etc.

ὁμόζυξ (Plat. Phaed. 256 A), *yoked together.*
(Eccl.), *wife.* CLIX 243 E.[5] CCLXIX 415 A, CCCII 438 D. 2), *husband.* CCCII 439 A.

ὁμόζυγος (Hipp. Offic. 746), *yoked together.*
(Ignat. 949 B. Just. Apol. 1, 27), *husband.* VI 79 E. 2), *wife.* II 71 D, VI 78 D (in title).

ὁμολογία (Plat. Gorg. 461 C. Arist. Top. 2, 3, 2), *admission.*
(Just. Apol. 1, 4. Dion. Alex. 1325 A), *confession of Faith.* XC 182 C, CXXV 214 E, et passim. 2), *profession of vows in the religious life.* CXCIX 292 A (twice), B, C.

ὀρθότης (Ar. Ran. 1181. Plat. Tim. 47 C), *correctness.*
= ὀρθοδοξία (Greg. Naz. III 1110 A), *orthodoxy.* CCLXV 409 A.

[5] ὁμόζυγος—Ita tres vetustissimi Codices; alii et editi συζύγου. Benedictine Editors.

πάπα (Od. 6, 57. Hdt. 4, 59), *papa,* a child's word for father.
(Athan. I 353 B. Greg. Th. 1020 A), *Father,* a title given to bishops, especially of Alexandria and Rome. CXX 212 B,[6] CXXI 212 D, CCLVIII 394 B.

παραβολή (Plat. Phileb. 33 B. Arist. Top. 1, 10, 5), *comparison.*
(Sept. Ps. 77, 2. N. T. Clem. A. II 349 C), *parable.* CL 241 A.

παράκλησις (Dem. 275, 20. Thuc. 4, 61), *summons.*
(Sept. Job. 21, 2. Paul Rom. 15, 4), *consolation.* VI 78 E, 79 E, XXIX 109 A, LIX 153 D, et passim.

Παράκλητος (Dem. 341, 10. Philo II 520), *advocate.*
(Joann. 14, 16. Eus. VI 1008 A), *Paraclete.* CLXXXVIII 269 C, CCXXVI 348 C (twice), D, CCLXIII 407 B.

παρατήρημα (Dion. H. VI 809, 4. Orig. IV 421 C), *observation.*
(Eccl.), *observance.* CLXXXVIII 274 A.

παρθενία (Pind. 1, 8, 95. Arist. Probl. 9, 36, 3), *maidenhood* or *virginity.*
(Orig. I 1492 B. Athan. I 640 A), *the profession of virginity.* CXCIX 291 C, 292 D, CCVII 310 E, CCXVII 326 D.

πάρθενος (Xen. Cyr. 4, 6, 9. Soph. Tr. 148), *a girl not yet married.*
(Ignat. 717 B. Clem. A. I 1205 A), *a consecrated virgin.* CXCIX 291 B, C (twice), D, E, etc.

παροικία (Sept. Esdr. 2, 8, 35. Luke Acts 13, 17), *sojourn.*
(Iren. 1229 B. Alex. A. 548 A), *diocese.* LXX 163 E, XCIX 195 B, CCIV 305 B, et passim.

περίσσευμα (Arist. Fr. 259), *superfluity.*
(Matt. 12, 34. Paul Cor. 2, 8, 14), *abundance.* CXCVII 287 E.

πίστις (Hdt. 8, 105. Aesch. Pers. 443), *trust* or *faith.*
(Eus. II 1540 A. Athan. I 468 A), *creed.* CXXV 214 E, 215 B, E, CXXVIII 219 B, et passim. 2), (Clem. R. 1, 22. Plut. II 1101 C), *Faith,* i. e., *the true religion.* CXXVIII 219 C, CXXX 222 A, etc.

[6] τῷ πάπᾳ—Coisl. secundus et Reg. secundus τῷ πάππῳ. Sed uterque Codex consentit cum aliis in sequenti epistola, ubi de eodem agitur homine. Benedictine Editors. It was only in the eleventh century that it was prescribed by Gregory VII that the term *Pope* should be restricted to the bishop of Rome.

πλήρωμα (Eur. Ion. 1051 C. Dem. 565, 1), *that which fills.*
(Paul Rom. 13, 10), *fulfillment* (τοῦ νόμου). XCII 184 B, CXXXI 224 A, CCIV 303 B, CCXXVII 349 D.

Πνεῦμα (Aesch. Pr. 1086. Plat. Tim. 91 C), *air* or *wind.*
(Matt. 28, 19. Orig. 150 B), *Holy Ghost.* IX 91 A (twice), XXII 99 C, 101 B, et passim.

ποιητής (Xen. Cyr. 1, 6, 38. Plat. Rep. 597 D), *maker.*
(Just. Apol. 1, 58), *Creator.* CCXXXVI 361 C.

ποίκιλμα (Xen. Oec. 3, 2. Plat. Tim. 67 A), *variety.*
(Sept. Jer. 13, 23), *spots.* An echo of the Bible. CXXX 222 D.

πολιτεία (Dem. 399, 6. Xen. Hell. 4, 4, 16), *life of a citizen.*
(Strabo 16, 2, 46. Clem. R. 1, 2, 54), *life,* i. e., in general. CXXVIII 220 B, CCVI 309 B, CCVII 310 D, etc.

πρᾶξις (Od. 3, 72. Thuc. 3, 114), *transaction.*
(Caesarius 1176. Eus. II 269 B), *Acts of the Apostles.* CL 241 A.

πρεσβεία (Arist. Pol. 1, 12, 3. Aesch. Pers. 4), *state* or *right of elder.*
(Greg. Naz. II 532 A. Pallad. Laus. 995), *supplication.* XXX 110 C, LXXXII 176 A, LXXXVI 178 E, CCCXIII 444 C.

πρεσβύτερος (Il. 11, 787. Hdt. 1, 6), *elder.*
(Sept. Ex. 18, 12. Esdr. 1, 5, 60), *an elder of the Synagogue.* CCLVII 392 C. 2), (Luke Acts 11, 30. Ignat. 677 A), *presbyter* or *priest.* XXXVI 114 B, LXXXVII 179 C, CIV 198 E, et passim.

προεδρία (Hdt. 1, 54. Plat. Legg. 881 B), *right* or *privilege of front seat.*
(Greg. Naz. I 1248 C. Theod. III 917 D), *episcopal dignity.* CLXXXVIII 269 A, CXCIX 294 B.

πρόθεσις (Plat. Legg. 947 B. Dem. 1071, 21), *a placing in public.*
(Sept. Ex. 39, 18. Reg. 3, 7, 34—ἄρτοι προθέσεως), *bread of proposition.* CCLXV 410 B.

προσφορά (Plat. Legg. 792 A. Soph. O. C. 1270), *an offering.*
(Eus. II 625 A. Chrys. I 500 A), *Holy Communion.* CXCIX 293 C, 296 B, CCXVII 326 B, 328 E, 329 A, 330 A.

πρωτοστάτης (Thuc. 5, 71. Xen. Cyr. 3, 3, 57), *one who stands first.*

(Luke Acts 24, 5. Hippol. Haer. 6, 76), *chief.* CCLXIII 406 C.

πταῖσμα (Hdt. 7, 149. Dem. 1479, 3), *failure.*
(Jos. Ant. 7, 7, 1. Orig. I 556 B), *sin.* CLXXXVIII 269 A, CCXXVI 347 D.

σεμνότης (Eur. Bacch. 486. Isocr. 283 C), *gravity.*
(Theophil. 1124 B. 1140 B), *chastity.* CXCIX 291 B.

συνδιάκονος (Posidipp. Χορ. 1, 1. Clem. A. 536), *fellow-servant.*
(Athan. I 368 C. Greg. Naz. III 36), LXVII 160 C, LXVIII 161 A, LXXII 166 C, et passim.

συνθήκη (Plat. Crat. 384 E. Isocr. 77 E), *compact.*
(Eccl.), *vows of religion.* CXCIX 291 B.

σύντριμμα (Arist. de Aud. 34), *fracture.*
(Sept. Isai. 59, 7. Jer. 3, 22), *misery.* CCLXIII 405 B.

συντριμμός (Sept. Reg. 2, 22, 5), *affliction.*
(Macar. 769 B. Amphil. 76 C), *contrition.* CLXXIII 261 D, CCXVII 328 D.

σύστασις (Hdt. 6, 117. Plat. Legg. 833 A), *a standing together.*
(Greg. Nyss. II 232. Greg. Th. 1048), *the* συνεστῶτες, i. e., *the fourth and last grade of penitents.* CXCIX 293 C, CCXVII 327 A.

σχίσμα (Arist. H. A. 2, 1, 26. Theophr. H. P. 3, 11, 1), *division.*
(Iren. 1076. Athan. I 269), *schism.* LXIX 163 B, XCII 186 A, CLVI 245 C, etc.

σωτηρία (Hdt. 4, 98. Plat. Legg. 647 B), *deliverance.*
(Eccl.), *salvation.* CXLVI 237 A, CLXV 256 C, CLXVIII 258 A, et passim.

τάγμα (Def. Plat. 414 E. Arist. Pol. 4, 9, 4), *ordinance.*
(Jos. B. J. 2, 8, 3. Orig. I 648), *society.* CLXXXVIII 270 D. 2), (Clem. R. I 41. Orig. I 988), *order.* CXCIX 291 C, 292 C.

τάξις (Thuc. 5, 68. Hdt. 6, 14), *order* or *disposition of an army.*
(Byz. and Eccl.), *corps of police officers.* CXXXVII 229 A.

τόμος (Ar. Eq. 1179. Cratin. Πυτ. 15), *a slice* or *cut.*
(Alex. A. 569 C. Athan. II 769 A), *document.* CXXXI 224 C, CCXLIV 379 E, CCLXV 411 A.

Τριάς (Plat. Phaedo 104 A. Arist. Cael. 1, 1, 2), *triad.*
(Clem. A. II 156. Tertull. II 157 B), *The Trinity.* XC 182 C, XCI 183 C, CXXIX 220 D, etc.

ὑπηρεσία (Thuc. 8, 1. Plat. Legg. 717 C), *service.*
(Neocaes. 8), *ministry.* CLXXXVIII 275 C, CCXVII 325 C (twice), CCXVII 327 D.

ὑπηρέτης (Hdt. 3, 63. Plat. Polit. 289 C), *attendant.*
(Neocaes. 10. Laod. 20), *minister.* CCXVII 327 D.

ὑποδιάκονος (Posidipp. Χορ. 1, 10), *underservant.*
(Cyprian. Epist. 2, 1. Eus. II 621 A), *subdeacon.* CCXIX 332 E.

ὑπόστασις (Arist. P. A. 2, 16, 7. Theophr. C. P. 5, 16, 4), *groundwork.*
(Orig. I 130 C. Athan. I 204), *Hypostasis* or *ἰδιότητες of the Godhead.* IX 90 D, 91 A, LII 146 A (twice), et passim.

φῶς (Od. 23, 371. Plat. Rep. 515 E), *light.*
(Greg. Naz. II 408 C), *Godhead.* CXXV 215 E (twice), CCLXV 410 C, etc.

χειροτονία (Thuc. 3, 49. Isocr. 162 A), *voting* or *electing by showing the hands.*
(Nic. 1, 4. Eus. II 133 B), *ordination.* CXXI 212 E, CXXXVIII 230 B, CLXXXVIII 270 A, etc.

Χριστός (Aesch. Pr. 480. Eur. Hipp. 516), *to be rubbed on.*
(Joann. 1, 42. Ignat. 708), *Christ, the Anointed.* V 77 E, 78 D, IX 90 B, et passim.

ψαλμός (Eur. Ion. 173. Diog. Trag. ap. Ath. 636 B), *a touching sharply.*
(Sept. Reg. 2, 23, 1. Paul Cor. 1, 14, 26), *psalm.* CL 240 C, CCVII 310 C, 311 C.

c. Adjectives.

ἀκοινώνητος (Eur. Andr. 470. Plat. Legg. 914 C), *not shared with.*
(Nic. I 5, 16. Athan. I 584 A), *excommunicated.* LXXXIX 181 A, CCXVII 326 A, C (twice), D, etc.

ἄναρχος (Il. 2, 703. Arist. H. A. 1, 1, 25), *without a head* or *chief.*
(Clem. A. I 168 C. Eus. II 1325 A), *eternal.* LII 145 D.

ἀνυπόστατος (Xen. Lac. 10, 7. Plat. Legg. 686 B), *not to be withstood.*
(Greg. Naz. I 749 C), *having no hypostasis.* CCX 314 C, 317 A, CCXIV 322 E.

ἀπόβλητος (Il. 3, 65. Simon. 91), *to be thrown away* or *aside.*
(Hippol. Haer. 256, 14. Ant. 1, 2), *excommunicated.* CLXXXVIII 271 B.

ἀπρόκοπος (Manetho 3, 375), *making no progress.*
(Jejun. 1909 B), *not promoted,* i. e., to higher clerical orders. CCXVII 327 D.

ἀσκητικός (Plat. Legg. 806 A), *laborious.*
(Amphil. 44 D. Theod. I 1541 C), *ascetic.* XXIII 102 A, CXIX 111 B.

γραφικός (Plat. Theaet. 144 E. Arist. Rhet. 3, 12, 1), *capable of drawing* or *painting.*
(Orig. III 584 C. Greg. Naz. III 1115 A), Scriptural. CV 200 C, CCLXIII 406 E.

δίγαμος (Stesich. 74. Manetho 5, 291), *married to two people.*
(Hippol. Haer. 460, 12. Orig. I 984 A), *married a second time.* CLXXXVIII 271 D, 275 C, CXCIX 291 B, 293 D.

ἐκκλησιαστικός (Dem. 1091, 6. Plut. Coriol. 14), *of* or *for the ἐκκλησία.*
(Clem. A. II 309 C. Orig. I 249 A), *ecclesiastical.* LXIX 163 A, XCVIII 192 A, CXIV 207 B, et passim.

ἐκλεκτός (Thuc. 6, 100. Plat.), *select.*
(Sept. Tobit. 8, 15. Clem. R. 1, 1, 2), *elect* or *beloved* (of God). CCLVII 392 C.

εὐλαβής (Plat. Polit. 311 A. Plut. C. Gracch. 3), *cautious.*
(Luke 2, 25. Hippol. 728 A), *pious.* CXIX 211 A, CXCVII 289 B, CCIV 306 D, etc.

ἱερατικός (Arist. Pol. 3, 14, 12. Plat. Polit. 290 D), *priestly.*
(Laod. 4, 19), *clergyman.* CCXXXVII 365 E.

καθολικός (Arist. Plant. 2, 6, 1. Polyb. 6, 5, 3), *general.*
(Ignat. 713 B. Clem. A. II 548 A), *catholic.* CXXV 215 C, CLXXXVIII 269 A.

κανονικός (Apollon. D. Adv. 552, 15. Sext. 194, 27), *regular.*
(Orig. II 83 A. Greg. Nyss. II 221 B), *canonical.* CLXXXVIII 272 B, CCXXIV 343 B, CCXXV 345 B (twice). 2), *experienced in the canons.* CLXXXVIII 268 C.

κοινός (Hdt. 1, 141. Arist. Rhet. 1, 1, 12), *common.*
(Sept. Macc. 1, 1, 47. Marc. 7, 2), *unclean* or *impure.* CXV 207 E. 2), (Ignat. 724 A. Orig. III 385 B), *community.* CCCI 437 C.

κοινωνικός (Def. Plat. 411 E. Arist. Pol. 3, 13, 3), *held in common.*

(Pallad. V. Chrys. 4 F. Chal. 1572 A), *in communion.* CXXIX 221 D, CXLI 234 D, CCIII 302 C, et passim.

οἰκονομικός (Arist. Pol. 1, 1, 2. Plat. Alc. 1, 133 E), *practiced in management.*

(Clem. A. I 280 C. Did. A. 853 C), *relating to the Incarnation.* CCX 315 A, CCXIV 322 C.

ὀρθός (Il. 23, 271. Hdt. 5, 111, 9), *straight.*

= ὀρθόδοξος (Athan. I 524 B. Ephes. 1009 C), *orthodox.* CXXV 214 E.

πνευματικός (Arist. H. A. 7, 7, 1. Theophr. C. P. 4, 12, 5), *of* or *caused by wind.*

(Paul Cor. 1, 15, 44. Iren. 492 A), *spiritual.* XXIII 102 C, XXIV 102 D, XXIX 109 D, et passim.

φιλοκοσμός (Sept. Epist. Jer. 7. Strabo 15, 1, 30), *fond of ornament or dress.*

(Greg. Naz. III 1350. Nil. 264 C), *loving the world.* CCLX 396 E.

d. Adverbs.

εὐλαβῶς (Plat. Soph. 246 B), *cautiously.*

(Eccl.), *piously.* CCXXXIII 356 D.

κανονικῶς (Drac. 9, 13. Artem. 3, 308), *regularly.*

(Athan. I 228 A), *canonically.* XC 182 C, XCII 186 C.

3. Classical words showing a complete change of meaning.

In this group as in the former the first definition represents a classical meaning, and the second, the meaning acquired in one of the later periods and likewise used by Basil.

a. Verbs.

ἀμφιβάλλω (Eur. H. F. 465. Od. 10, 365), *to throw* or *put around.*

(Polyb. 40, 10, 2. Nil. 264 A), *to doubt.* CXCVII 289 A.

ἀνατρέχω (Hdt. 3, 36. Thuc. 3, 89), *to start up.*

(Diod. 20, 59. Polyb. 1, 12, 6), *to return.* CXXXIV 226 A.

ἀναχωρέω (Il. 17, 30. Thuc. 8, 15), *to retire.*

= συγχωρέω (Procop. Arc. 10), imp. *it is possible.* CCXXVII 351 B.

ἀντιφθέγγομαι (Eur. Hipp. 1216. Arist. G. A. 5, 2, 3), *to return a sound.*

(Lucian II 281. Sext. 261, 29), *to answer.* CXCI 284 C, CCXLIV 378 E.

ἀπαθανατίζω (Plat. Chorm. 156 D), *to aim at immortality.*

(Diod. 1, 2. Dion. C. 45, 7, 1), *to immortalize.* CV 200 B.[7]

ἀπέρχομαι (Od. 2, 136. Thuc. 1, 92), *to depart from.*

(Diog. L. 3, 6), *to die.* XXX 110 C.

ἀποσκενάζω (Lycurg. 166, 9), *to pull off.*

(Hdn. 2, 5, 2. Athenag. 893 B), *to get rid of.* CCXLIII 374 C.

δημοσιεύω (Xen. 1, 7, 10. Arist. Rhet. 2, 21, 13), *to make public* or *common.*

(Polyb. 2, 34 C. Eus. II 205 B), *to publish.* CCIII 300 E.

διακρίνω (Il. 2, 475. Plat. Phaedo 71 B), *to distinguish.*

(Matt. 21, 21. Pallad. Laus. 1258 B), *to hesitate.* CXCVII 289 A.

διανήχομαι (Erinna 1 Bgk. Hellanic. Fr. 97), *to penetrate.*

(Diod. 19, 18. Dion. H. I 89, 11), *to swim through.* CLXXXVIII 275 E.

διαστέλλω (Hipp. Off. 744. Arist. Top. 5, 6, 6), *to distinguish.*

(Sept. Jud. 11, 12. Marc. 5, 43), *to admonish.* XXVIII 108 B.

διατυπόω (Arist. Plant. 1, 2, 11), *to imagine.*

(Antec. 2, 8. Lyd. 181, 17), *to command.* CCXXVII 350 B.

διαφέρω (Thuc. 8, 8. Eur. Hec. 599), *to carry through.*

(Polyb. 2, 14, 3. Ant. 22, 24), *to have reference to.* XXXV 113 D, CCLXV 411 B. 2), *to belong to.* LXXXIII 176 C.

δυσωπέω (Plat. Phaed. 242 C. Xen. Mem. 2, 1, 4), *to be put out of countenance.*

(Amphil. 77 A. Cyrill. Scyth. V. S. 226 C), *to pray* or *beseech.* XXX 110 C, XXXVI 114 B, CLXXXIV 267 A, et passim. 2), *to feel* or *show respect for.* LXVI 159 B, LXXII 166 B, LXXXIX 180 C, CII 197 D.

ἐγκαταλέγω (Thuc. 1, 93), *to build in.*

(Lucian Paras. 3), *to reckon among.* CXCIX 292 B.

εἰρηνεύω (Plat. Theaet. 180 B. Arist. Rhet. 1, 4, 9), *to keep peace.*

(Barn. 780 A. Dion. C. 77, 12, 1), *to reconcile.* XCIX 195 B.

[7] ἀπαθανατίζεται—Sic Mss. Codices. Editi ἐπαθανατίζεται. Benedictine Editors.

ἐκδίδωμι (Soph. Ph. 1386. Hdt. 1, 80), *to give up.*
(Clem. A. II 377 A. Orig. I 52 B), *to render.* CXXV 215 D.

ἐνεργέω (Arist. Rhet. 3, 11, 2. Id. Eth. N. 1, 10, 15), *to operate.*
(Polyb. 17, 14, 8), *to effect.* LXVI 159 B, CCXLII 372 B, CCLXV 408 E, 409 B.

ἐντυγχάνω (Hdt. 1, 134. Thuc. 4, 40), *to meet with.*
(Sept. Macc. 2, 2, 25. Polyb. 1, 3, 10), *to read.* CXX 211 D, CXXXV 226 A, CXCIV 286 C.

ἐντυπόω (Arist. Fr. 527. Anth. Plan. 282), *to carve in* or *upon.*
(Philo I 106, 25. Plut. II 672 B), *to imprint.* CXXIX 221 C, CXCVII 287 D, CCX 316 E.

ἐναποδύω (Ar. Lys. 615), *to strip and set to work at a thing.*
(Plut. II 788 D), *to strip for combat.* CLXIV 254 D.

ἐπιδίδωμι (Hdt. 2, 121, 4. Il. 23, 559), *to give besides.*
(Diod. 14, 47. Joann. Mon. 308 A), *to give into another's hands.* XIX 97 A.

ἐπιστρέφω (Hdt. 7, 141. Eur. Heracl. 492), *to turn about.*
(Plut. Alc. 16. Lucian Hist. Conscr. 5), *to correct.* CLXXXVIII 272 D.

θάλπω (Od. 21, 179. Aesch. Pr. 590), *to heat.*
(Theocr. 14, 38. Alciphro. 2, 4), *to cherish.* CLX 251 C, CCXXII 335 D.

ἰδιάζω (Arist. Probl. 19, 45), *to devote oneself to a thing.*
(Diod. 2, 52. Clem. A. II 553 A), *to be peculiar.* CCX 315 B, 316 A, E, CCXXXVI 364 A (twice), etc.

κάθημαι (Il. 2, 191. Hdt. 3, 83), *to be seated.*
(Matt. 4, 16. Sept. Nehem. 11, 6), *to reside.* I 70 B.

καλλιγράφω (Arist. Rhet. Al. 1, 7), *to write elegantly*, i. e., with regard to style.
(Phryn. 122. Eus. II 576 B), *to write a fine hand.* CXXXIV 226 A.

καταλαμβάνω (Od. 9, 433. Hdt. 5, 71), *to seize upon.*
(Diog. 5, 12. Theod. III 568 C), *to arrive at.* I 69 B, 70 A, X 92 B, XXII 101 A, et passim.

καταργέω (Eur. Phoen. 753), *to leave unemployed* or *idle.*
(Sept. Esdr. 2, 4, 21. Paul Rom. 6, 6), *to abolish.* CCLXV 410 C.

μεσιτεύω (Arist. Plant. 1, 4, 3), *to hold the middle place.*

(Polyb. 11, 34, 3. Philo I 331, 151), *to negotiate.* LXXXVII 179 B, CLVI 245 D, CCXX 333 C.

μεταγράφω (Eur. I. A. 108. Thuc. 1, 132), *to write differently.* (Dion. H. II 793, 12. Herm. Vis. 2, 1), *to transcribe* CXXXV 227 B.

μετεωρίζομαι (Thuc. 4, 90. Arist. H. A. 9, 48, 3), *to raise up.* (Nil 540 A. Cyrill. A. X 1077 C), *to be frivolous.* XXII 99 A.

μωραίνω (Eur. Med. 614. Arist. Eth. N. 7, 4, 5), *to be foolish.* (Paul Cor. 1, 1, 20. Chrys. X 26 C), *to make foolish.* CCXXIII 337 B.

ξενίζω (Od. 19, 194. Eur. Alc. 1013), *to receive* or *entertain strangers.* (Polyb. 3, 114, 4. Heliod. 6, 14), *to surprise.* XVIII 96 B, CXXIX 220 B.

παρακούω (Hdt. 3, 129. Ep. Plat. 339 E), *to hear besides.* (Sept. Esth. 3, 3, 8. Polyb. 2, 8, 3), *to pay no regard to.* CCLXIII 406 E.

παραμυθέομαι (Plat. Legg. 666 A. Hdt. 2, 121, 4), *to console.* (Strabo 13, 1, 64. Plut. I 809 E), *to smooth over.* XVIII 96 C.

περίστημι (Od. 11, 242. Plat. Tim. 84 E), *to stand around.* (Lucian Hermot. 86. Paul Tim. 2, 2, 15), *to avoid.* CCXXXVI 364 C.

περισπάω (Isocr. Epist. 9, 12. Xen. Cyr. 3, 1, 13), *to draw off from around.* (Sept. Eccl. 1, 13. Diod. 16, 68), *to distract.* XIV 93 C.

περιφέρω (Hdt. 4, 36. Eur. Or. 464), *to carry around.* (Sept. Eccl. 7, 8), *to make dizzy.* CCXXIII 336 C.

πρεσβεύω (Plat. Legg. 951 E. Soph. O. C. 1422), *to be the elder.* (App. I 18, 48. Clem. A. II 648 A), *to intercede.* XXXI 111 A. 2), (Orig. I 992 B. Eus. II 48 C), *to defend.* CCLXIII 406 A.

προάγω (Dem. 346, 24. Hdt. 3, 148), *to lead forward.* (Diod. 16, 52. Athan. II 713 B), *to promote.* CCLI 387 A (twice), B.

προκατέχω (Thuc. 4, 105. Xen. Hell. 5, 4, 59), *to preoccupy.* (Clem. A. I 209 B), *to prejudice.* II 72 A.

σαλεύω (Plat. Tim. 79 E. Eur. Cycl. 434), *to shake to and fro.*
(Plut. Demetr. 38. Heliod. 1, 26), *to depend on.* CII 197 E.

στενοχωρέω (Arist. Plant. 2, 1, 11. Diod. 20, 29), *to be crowded together.*
(Sept. Josu. 17, 15. Dion. H. II 1193, 1), *to confine.* CCXXVII 350 E.

στοιχέω (Arist. Interpr. 10, 3. Xen. Cyr. 6, 3, 34), *to go in a line* or *row.*
(Polyb. 28, 5, 6. Paul Gal. 6, 16), *to agree with.* CXXXIII 225 C, CCIV 306 C, CCXIV 321 E.

συγχωρέω (Eur. I. T. 741. Xen. Hell. 3, 2, 12), *to come together.*
(Cyrill. H. 413 C. Apophth. 124), *to pardon.* CLXXXVIII 275 A, CXCIX 294 B, CCVII 312 C.

συμπεριφέρω (Arist. H. A. 5, 15, 22. Plat. Rep. 617 B), *to carry along with.*
(C. I. 2058 A. 31, 97 and 69; 2356), *to show indulgence to.* CLXXXVIII 274 E.

συνδιατίθημι (Arist. Fr. 490), *to help in arranging.*
(Plut. II 443 B. Diog. L. 4, 18), *to be affected with.* CCLI 388 A.

συνεπιτείνω (Arist. Insomn. 2, 17), *to agree in intensity with.*
(Polyb. 3, 13, 1. Plut. II 691 B), *to help to aggravate.* II 73 B.

συνίστημι (Plat. Rep. 412 A. Hdt. 6, 74), *to combine.*
(Diod. 13, 91. Polyb. 4, 5, 6), *to give proof of.* CXLVIII 238 B, CCXLIV 382 A, CCLX 396 A.

τυπόω (Theophr. Sens. 50. Plat. Prot. 320 D), *to impress* or *form.*
(Athan. II 1177. Did. A. 337 C), *to prescribe.* LXXXIX 180 C, CLXXXVIII 270 D, CCXVI 324 A, etc.

τυρεύω (Arist. H. A. 3, 20, 14), *to make cheese.*
(Philo II 66, 14. Lucian. II 600), *to plot.* CXX 212 A.[8]

ὑπερτίθημι (Hdt. 3, 155. Pind. P. 5, 33), *to hand over* or *set over.*
(Epict. Ench. 51. Polyb. 5, 29, 3), *to defer.* XXIII 102 B, LXVIII 161 A, XCV 189 D, etc.

[8] τυρευομένων—Ita editio Hagan. et Mss. septem pro eo quod erat in aliis editionibus πορευομένων. Legitur tamen in secunda editione Parisiensi πονηρευομένων. Scriptura, quam in contextum recepimus, confirmatur ex Epist. 226. Ibidem Harl. et Vat. ἐσκαιωρημένων. Benedictine Editors.

ὑποτάσσω (Arist. Fr. 392), *to be subordinate.*
(Polyb. 3, 36, 7. Dion. H. V 88), *to place under.* CCXXIV 342 C.

ὑφίστημι (Hdt. 4, 152. Pind. O. 6, 1), *to place* or *set under.*
(Sext. 140, 27. Athan. II 809), *to exist.* LXIX 162 E.

χηρεύω (Dem. 867, 4. Arist. Fr. 271), *to be widowed.*
(Sept. Jer. 28, 5. Plut. Cato Ma. 24), *to be a widower.* CXCIX 293 D.

χρηματίζω (Thuc. 1, 87. Isocr. 73 D), *to negotiate.*
(Polyb. 5, 57, 5. Diod. 1, 44), *to be called.* CLXXXVIII 273 E.

b. Nouns.

ἀγροικία (Plat. Gorg. 461 C. Arist. Eth. N. 2, 7, 13), *rusticity.*
(Diod. 4, 6. Plut. II 519 A), *country.* LXXVI 171 D, CX 203 B.

ἀκολουθία (Plat. Alc. I 122 C. Soph. Fr. 818), *a following.*
(Hdn. 8, 7. Clem. A.), *sequence.* CXXV 217 A, CCXII 319 C.

ἀκόλουθος (Plat. Crat. 405 C. Ar. Av. 73), *following.*
(Apollon. D. Synt. 149, 9), *context.* CLX 250 B.

ἄκοπον (Plat. Legg. 789 D), *untired.*
(Diosc. 1, 50. Galen. VI 111 B), *a restorative.* CCXCI 430 E.

ἀνθηρόν (Ar. Av. 1093. Diod. 5, 3), *flowery.*
(Plut. II 395 B. Lucian. Nigr. 13), *brightness.* II 74 D.

ἀντίληψις (Thuc. 1, 120. Xen. Hell. 3, 5, 5), *a receiving in turn.*
(Paul Cor. 12, 28), *help.* XCII 185 C, CVIII 202 B, CCXIII 319 E, et passim. 2), (Tim. Locr. 100 B. Diod. 3, 15), *apprehension.* CCXCI 430 B.

ἀπάντησις (Arist. Soph. Elench. 17, 12), *reply.*
(Sept. Reg. 1, 16, 4. Polyb. 16, 22, 2), *meeting.* CC 298 D. 2), *trial.* CCXXV 345 A, μηδὲν ἀγανακτῆσαι τῇ ἀναβολῇ τῆς ἀπαντήσεως.

ἀπογραφή (Plat. Legg. 745 D. Dem. 467, 6), *register.*
(Byz.), *tax.* CCCXIII 444 B.

ἀποδοχή (Thuc. 4, 81), *a receiving back.*
(Polyb. 1, 43, 4. Diod. 1, 3), *approbation.* XXIII 102 B, CCXXII 335 B, CCXXVII 350 A.

ἀπατίμησις (Dem. 878), *a pledging of property.*
— ἀπογραφή (Plut. I 550 F. Jos. Ant. 18, 1, 1), *census.* CCXCIX 435 D, CCCXIII 444 A.

ἀποφυγή (Thuc. 8, 106. Plat. Phaed. 107 C), *an escape.*
(Aristid. 2, 85), *excuse.* CXXV 215 A.

αὐστηρόν (Plat. Rep. 398 A. Hipp. Acut. 392), *rough* or *bitter.*
(Dion. H. 6, 27. Luke 19, 21—*austere*), *austerity.* CLXXXVIII 270 C, CCXXIII 341 A.

διαβολή (Hdt. 3, 66, 73. Isocr. 184 C), *slander.*
(Sept. Num. 22, 32. Plut. II 610 A), *aversion.* *Averting* expresses Basil's meaning more exactly. CLX 250 C, ἀλλ' ἀρκεσθῆναι τῷ ἀδιδάκτῳ ἔθει, πρὸς τὴν μύσους διαβολήν.

διάκρισις (Arist. Gen. et Corr. 2, 6, 11. Plat. Legg. 765 A), *separation.*
(Clem. A. II 637 B. Orig. III 948 C), *doubt.* LI 144 C, LXIX 163 A, CCLX 401 A.

ἔκκλισις (Hipp. Art. 827), *dislocation.*
(Plut. II 929 C), *a turning aside.* II 75 B.

ἐλάττωμα (Dem. 306, 12), *inferiority.*
(Dion. H. VI 899, 9), *fault.* XXII 100 C (twice), E, CCIV 304 D, CCCXXII 448 A.

ἐμμελεία (Plat. Legg. 816 B), *a stately tragic dance.*
(Plut. II 711 B), *gracefulness.* *Graciousness* expresses more accurately Basil's meaning. CXCVII 288 D, πρῶτον μὲν παιτὶ τῷ κλήρῳ ἔπαινον ἤνεγκαν, διὰ τῆς ἐμμελείας τῶν τρόπων· . . . ἔπειτα πάσῃ σπουδῇ καὶ ἐμμελείᾳ χρησάμενοι κατετόλμησαν μὲν χειμῶνος ἀβάτου:

ἐνδεικτικόν (Protag. of Plat. Thrasyll. ap. Diog. L. 3, 51), *probative.*
(Sext. 79, 22. Clem. A. I 369 A—*indicative*), *indication.* CCLX 400 C.

ἐξεταστής (Arist. Pol. 6, 8, 16), *auditor of public accounts.*
(Dion. H. 2, 67. Plut. Ages. 11), *examiner.* CCXLIV 377 B.

ἔπαρσις (Arist. H. A. 7, 1, 6. Hipp. Conc. 129), *a swelling.*
(Sept. Zach. 12, 7. Diog. 7, 114), *elation.* CLXXIII 261 C, CCXIII 320 B.

ἔπαρχος (Aesch. Pers. 327), *commander.*

(Chal. 1005 A. Plut. I 1058 A), *prefect.* LXXIX 173 A,[9] CXLII 235 A.[10]

ἐπιτηδειότης (Plat. Legg. 778 A. Hipp. Fract. 769), *fitness.* (Diog. L. 10, 46. Aristid. 1, 112), *friendliness.* CCXX 333 C.

ἐπιφανεία (Plat. Alc. 1, 124 C. Isac. 64, 34), *outward show.* (Polyb. 1, 54, 2), *appearance.* XXVIII 108 B. 2), (Paul Tim. 2, 1, 10. Clem. R. 2, 12), *manifestation.* CXXXIX 231 C, CCXIII 320 C, CCLX 400 A.

εὐκαιρία (Isocr. 239 F. Plat. Phaedr. 272 A), *opportunity.* (Plut. II 16 B. 736 F), *appropriateness.* XIV 94 B, XXXIV 113 A.[11]

εὐπνοία (Hipp. 38, 11. Arist. Probl. 38, 3, 1), *easiness of breathing.* (Anth. P. 12, 7), *fragrance.* X 92 B.[12]

εὐσπλαγχνία (Eur. Rhes. 192), *firmness* or *good heart.* (Mal. 482, 11. Byz.), *compassion.* XXII 100 C, XXXI 111 A, CLXXXVIII 272 C, CCXLVII 383 E, CCLVIII 393 A.

ἰδίωμα (Arist. Plant. 1, 7, 8), *peculiarity.* (Polyb. 2, 38, 10. Sext. 373, 18), *peculiar character.* XIX 97 A.

κάλαμος (Hdt. 5, 101. Ar. Nub. 1006), *reed.* (Sept. Macc. 3, 4, 20. Plut. Dem. 29), *pen.* CCCXXX 451 C, CCCXXXIV 452 A.

κατάληψις (Thuc. 3, 33. Plat. Gorg. 455 B), *a seizing.* (Philo I 12, 39. Sext. 224, 8), *comprehension.* LXVI 159 A,

[9] *ἐπάρχου*—Legendum *ὑπάρχου*. Loquitur enim de Praefecto Praetorii, ut est apud Gregorium Orat. 20, p. 320. Benedictine Editors.

[10] *ἐπάρχων*—Reg. secundus et Coisl. secundus *ἐπαρχιῶν*. Sanxerat Valens anno 365, ut Numerarii Consularium et Praesidium vocarentur deinceps Tabularii. Sed forte lex illa minus fuit observata: vel huic epistolae, ut pluribus aliis, non a Basilio, sed post eum a librariis titulus praefixus. Benedictine Editors.

[11] *εὐκαιρίας*—Haec lectio, quae prima manu in Codice Harlaeano scripta fuerat, ita ad Basilii sensum videtur apposita, ut eam alteri praeferre non dubitem quae postea in eumdem Codicem inducta est, quaeque in aliis exstat et in editis, ubi legitur *εὐκληρίας*, *felicitatis*. Benedictine Editors.

[12] *τὰς εὐπνοίας*—Ita Harl. Editi *τὰς εὐπνοούσας*, quod minus verum est, cum una tantum unguenta oblita sit. Deest haec verborum complexio in antiquissimo Codice Coisliano. Benedictine Editors.

CCXXXIV 358 B, CCXXXV 358 E, 359 B, CCLVIII 393 D.

κοσμοποιία (Arist. Metaph. 1, 4, 5. Emped. Phys. 2, 4, 5), *creation.*
(Strabo 15, 1, 59. Philo I 1, 15), *creation of the world.* CLXXXVIII 275 E.

κρίμα (Aesch. Supp. 397), *matter for judgment.*
(Sept. Lev. 26, 46. Polyb. 4, 1, 12), *judgment.* XXII 99 A, E, 100 E, LI 143 D, et passim.

μάμμη (Phercer. Κορiανν. 4. Anth. P. 11, 67), *mama,* child's attempt to articulate *mother.*
(Philo II 301, 44. Paul Tim. 2, 1, 5), *grandmother.* CCXXIII 338 D.

μήνυμα (Thuc. 6, 29, 61. Clearch. ap. Ath. 457 F), *information.*
(Dion. H. IV 1111, 11. Sext. 520, 26), *indication.* CCXXIII 338 A.

ναυάγιον (Menand. Incert. 7. Arist. Probl. 23, 5), *a piece of wreck.*
= ναυαγία (Strabo 183. Lob. Phryn. 519), *shipwreck.* IV 76 C, LXXXII 175 C.

νύμφη (Hdt. 4, 172. Ar. Pl. 529), *bride.*
(Sept. Gen. 11, 31. Matt. 10, 35), *daughter-in-law.* CCXVII 328 E.

ξενισμός (Plat. Lys. 205 C. Luc. Salt. 45), *entertainment of a stranger.*
(Diosc. 2, 182), *injurious effect of any new or strange thing.* CXCVIII 290 B.

ὁλκός (Hdt. 2, 154. Thuc. 3, 15), *hauling machine.*
(Ap. Rh. 1, 375. Lyd. 41, 4), *channel.* CXXXIV 225 D.

ὀφρύς (Od. 9, 389. Dem. 442, 11), *eyebrow.*
(Anth. P. 7, 409. Greg. Naz. III 1078 A), *pride.* CCXXXIX 368 D.

παραίτησις (Plat. Criti. 107 A. Thuc. 1, 73), *supplication.*
(Polyb. 16, 17, 8. Philo II 296, 31), *excuse.* XX 97 D, E, CLXXXVIII 273 B. 2), *pardon.* CXL 232 D.

παραλλαγή (Aesch. Ag. 490. Plat. Theaet. 196 C), *transmission* or *interchange.*
(Arr. Epict. 2, 23, 32. Cleomed. 28, 23), *variation.* IX 91 B, LII 145 D.

παραμυθία (Plat. Rep. 450 D. Arr. Epict. 1, 1, 18), *encouragement.*

(Plut. Them. 22. Id. Dio. 52), *relief.* LXXX 173 B, XCIV 188 B, CIV 199 B, CCXXV 344 E. 2), *remedy* seems to be Basil's meaning in CLX 251 B, πορνείας παραμυθία ὁ δεύτερος γάμος, οὐκ ἐφόδιον εἰς ἀσέλγειαν; and in CLXXXVIII 274 C, D, ὡς ἐὰν μηδεμία ᾖ μηδαμόθεν παραμυθία, χρὴ παντελῶς ἐᾷν τοὺς τοιούτους. . . . τοιαύτην τινά μοι δοκεῖ παραμυθίαν ἔχειν.

παράστασις (Plat. Legg. 855 C. Arist. Pol. 5, 8, 12), *a putting aside.*

(Arr. Epict. 2, 19, 1), *explanation.* CCCI 437 C.

παράτασις (Arist. P. A. 4, 4, 1), *extension into space.*

(Sext. Emp. P. 3, 107. Ptolem.), *continuance of time.* CLXXXVIII 272 C.

παρατροπή (Eur. Ion. 1230), *a turning away.*

(Plut. II 40 B), *error.* CCX 315 D.

παρηγόρημα (Aesch. Fr. 413. Philo 2, 39), *exhortation.*

(Plut. II 543 A), *remedy.* VI 78 D.

παρηγορία (Ap. Rh. 2, 1281. Aesch. Ag. 95), *exhortation.*

(Plut. Cimon. 4), *consolation.* II 72 C, C 196 A, CLXVIII 258 A, CLXXXIV 266 E.

παῤῥησία (Eur. Hipp. 422. Plat. Rep. 557 B), *free-spokenness.*

(Patriarch. 1041 C. Const. Apost. Prooem. 2), *full liberty.* CCLI 387 C, CCLXII 404 D, CCLXIII 406 D.

περίστασις (Arist. Probl. 2, 29. Theophr. Char. 8), *a standing around.*

(Polyb. 1, 35, 10. Diod. 4, 22), *state of affairs.* CLXV 256 A, CLXXX 265 A, CCXVII 326 A, CCXLIV 381 C. 2), (Sept. Macc. 2, 4, 16. Orig. III 404 D), *adversity.* CCXIX 332 B.

προσηγορία (Isocr. Antid. 303. Dem. 72, 1), *name.*

(Diog. L. 3, 98. Plut. 2, 709 A), *a greeting.* XIX 97 B, LVI 150 C, LXIII 157 B, et passim.

προστασία (Thuc. 2, 65. Dem. 435, 27), *leadership.*

(Polyb. 12, 28, 6), *protection.* II 71 D, XXXIII 112 D, LXXX 173 B, et passim.

πρόσωπον (Soph. Fr. 713. Xen. An. 2, 6, 11), *face* or *appearance.*

(Polyb. 12, 27, 10. Clem. R. 1, 1, 47), *person, an intelligent being.* II 74 B, X 92 C, CIV 199 A, etc. 2), (Arr. Epict.), *character.* CXXXV 226 D (twice). CLX 249 B, CCIII

300 B. 3), (Hippol. 821 A. Athan. II 729 B), = *ὑπόστασις, person of the Godhead.* LII 146 A, LXIX 163 C, CCX 317 A (twice), etc.

ῥαδιουργία (Xen. Cyr. 7, 5, 74. Mem. 2, 1, 20), *easiness.*
(Polyb. 12, 10, 5. Diod. 19, 33), *want of principle.* CCXLIV 379 C.

ῥητόν (Hdt. 1, 77. Thuc. 6, 29), *stated.*
(Clem. A. I 296 A. Orig. III 845 A), *a text of Scripture.* CCXXXVI 360 D, 361 B, CCLX 395 E.

σκάμμα (Plat. Legg. 845 E), *that which has been dug.*
(Polyb. 40, 5, 5. Epict. 4, 8, 26), *arena.* CCXXI 334 D.

σταυρός (Od. 14, 11. Thuc. 4, 90), *upright pale.*
(Matt. 27, 32. Plut. II 554 A), *cross.* XC 182 A, XCVII 191 C, CCLX 400 C, 401 A, CCLXIV 408 A, CCVII 310 C (used figuratively).

στερέωμα (Anaxag. ap. Plut. II 891 C. Arist. P. A. 2, 9, 12), *a solid body.*
(Sept. Gen. 1, 6. Philo I 8, 3), *firmament.* CCXXXIII 356 E.

στίχος (Xen. Cyr. 8, 3, 9. Plat. Phaedo 104 B), *row* or *file.*
(Dion. H. de Thuc. 19), *line of prose.* CCCXXXIV 452 A, B.

στρατόπεδον (Hdt. 5, 63. Aesch. Theb. 79), *encampment.*
(Byz.), *court.* LXXIV 168 E, LXXVI 171 B, CXXIX 221 A, etc.

συμβίος (Arist. Eth. N. 9, 11, 1), *companion.*
(Diod. 4, 46. Philo I 527, 49), *wife.* CCXCII 431 A, CCCXXII 448 B.

συναίσθησις (Arist. Eth. E. 7, 12. Plut. II 75 A), *joint-perception.*
(Plut. II 75. Orig. IV 193 C), *consciousness.* CCXVII 328 C. In CCLX 397 E it seems to have lost the force of the preposition and to mean *perception.* *ἐκείνῳ ἀφορμὴν ἐδίδου τῆς συναισθήσεως τοῦ ἡμαρτημένου.*

σύνταγμα (Xen. Hell. 3, 4, 2. Polyb. 9, 3, 9), *body of troops.*
(Sept. Macc. 2, 2, 23. Plut. II 605 C), *treatise.* XX 98 A, CXXIX 220 C, CXXXI 223 C, et passim.

συντέλεια (Dem. 306, 18. Arist. Rhet. Al. 3, 5), *joint-payment.*
(Sept. Ex. 23, 16. Polyb. 1, 38, 6), *completion.* CCLX 396 E.

συντυχία (Hdt. 3, 43. Eur. H. F. 766), *occurrence.*

(Apophth. Poemen. 152. Theoph. 100), *conference.* LVII 151 C, LVIII 152 D, LIX 153 B, et passim.

σύστασις (Arist. P. A. Plat. Tim. 89 A), *composition.*
(Alex. Aphr. Athan. II 713 B), *proof.* CXXXV 226 C. 2), (Polyb. 1, 78, 1. Plut. II 533 E), *recommendation.* CCXXV 347 E.

σύστημα (Plat. Epin. 991 E. Arist. G. A. 2, 4, 36), *system.*
(Diod. 4, 5. Eus. II 1144 B), *faction.* CCXLIV 379 E.

σχολαστικός (Arist. Pol. 6, 8, 22), *inclined to ease.*
(Plut. Cic. 5. Posidon. ap. Ath. 211 F), *learned man.* CLV 244 E.

τελώνη (Ar. Eq. 248. Aeschin. 17, 3), *farmer* or *collector of taxes.*
(Sophrns. 3677 B. Matt. 18, 17), *publican.* XXII 100 E, CCIV 304 E.

τετραπλῆ = τετραμοιρία (Xen. 7, 6, 7), *a fourfold portion.*
(Plut. Lucull. 2), *fourfold.* By this word Basil means a punishment for unpaid taxes demanding four times the ordinary amount, according to the Benedictine Editors. XXI 98 B, εἰ μή τί που καὶ παρὰ σοὶ ἡ πολυθρύλλητος αὐτὴ τετραπλῆ προτετίμηται. οὐδὲ γὰρ οἱ Πυθαγόριοι τοσοῦτον προετίμησαν τὴν τετρακτύν, ὅσον οἱ νῦν ἐκλέγοντες τὰ δημόσια τὴν τετραπλῆν.

τιμητικόν (Ar. Vesp. 167), *estimating.*
(Plut. II 120—*respectful*), *respect.* XXII 99 E.

τύπος (Lys. Fr. 40. Plat. Theaet. 192 A), *impression.*
(Philastr. 541. Athan. I 225 A), *rule* or *decree.* XCIX 195 B, CXXIX 221 E, CLXXXVIII 271 C, D, etc.

ὕπαρξις (Arist. Plant. 1, 2, 16), *subsistence.*
(Sept. Par. 2, 35, 7. Polyb. 2, 17, 11), *property.* CXXXIX 231 B.

ὕπατος (Aesch. Ag. 89. Dem. 531, 7), *highest.*
(Sept. Macc. 1, 15, 11. Polyb. 1, 52, 5), *consul.* CLIII 243 A (in title).

ὑπέρβασις (Hipp. Art. 839), *an overstepping.*
(Polyb. 4, 19, 8. Strabo 2, 1, 11), *passage.* CLVI 246 A.

ὑπογραφή (Plat. Theaet. 172 E), *signed bill of indictment.*
(Cyrill. A. X 104 B), *signature.* CXX 212 A, CXXV 217 B, CCXXIII 341 B, CCXXIV 343 D, CCXXXIX 368 C.

ὑπόδειγμα (Xen. Eq. 2, 2), *mark.*

(Sept. Macc. 2, 6, 28. Polyb. 3, 17, 8), *example.* V 77 E, XXIV 103 B, XXXII 112 B, et passim.

ὑπόκρισις (Arist. Eth. N. 3, 10, 4), *the playing a part on the stage.* (Sept. Macc. 2, 6, 25. Polyb. 35, 2, 13), *hypocrisy.* CXXVIII 219 D, CXXX 222 D.

ὑπόληψις (Plat. Hipparch. 228 B. Isocr. 227 C), *a taking up.* (Sept. Sir. 3, 24. Hdn. 7, 1), *reputation.* CCXXIII 337 A. 2), (Diod. 4, 27), *opinion.* CCLXII 404 A.

φίλανδρον (Aesch. Theb. 902. Plat. Symp. 191 E), *fond of men.* (Paul Tit. 2, 4. Plut. II 57 D—*husband-loving*), *love of husband.* CCLXIX 415 D.

φοράς (Theophr. H. P. 4, 16, 2), *fruitful.* (Patriarch. 1069. Pallad. Laus. 1044 B), *mare.* CCCIII 440 A.

φρύαγμα (Soph. El. 717. Xen. Eq. 11, 12), *violent snorting.* (Ael. N. A. 7, 12. Lucian Catapl. 26), *insolence.* CCLVIII 394 C.

c. Adjectives.

ἀδιάστροφος (Arist. Probl. 31, 7), *incapable of turning.* (Diod. II 594, 73. Sept. Macc. 3, 3, 3), *unperverted.* CCLI 388 D.

ἀδιάφορος (Arist. Rhet. 1, 12, 35), *not different.* (Sept. Sir. 7, 18. Plut. II 424 E), *indifferent.* CCXXXVI 364 C, CCL 385 E.

ἀκατάληπτος (Arist. Probl. 19, 42), *not to be reached.* (Philo I 156, 49. Plut. II 1056 F), *incomprehensible.* V 78 A.

ἀκύμων = ἀκύμαντος (Pind. Fr. 259. Aesch. Ag. 566), *without waves.* (Plut. 8 B), *calm* (metaphorical). CCXCIII 431 E.

ἀπαραμύθητος (Plat. Epin. 980 D), *inexorable.* (Plut. Crass. 22. Heliod. 1, 14), *inconsolable.* CCXXIV 344 B.

ἀποτρόπαιος (Plat. Legg. 854 B. Xen. Hell. 3, 3, 4), *averting evil.* (Plut. II 587 E. Lucian Tim. 5), *abominable.* LXI 156 A.

βιωτικός (Arist. H. A. 9, 17), *fit for life.* (Luke 28, 34. Galen. VI 142 C), *pertaining to life.* CCVII 310 C, CCX 317 D.

διαλογικός (Dem. Phal. 21), *belonging to discourse.*
(Pseudo-Demetr. 13, 8), *of dialogue.* CXXXV 226 C.

Ἑλληνικός (Hdt. 4, 108. Xen. An. 1, 4, 13), *Hellenic.*
(Sept. Macc. 2, 4, 10. Method. 349 B), *pagan.* CCXVII 329 E, CCXXVI 349 B.

ἔμπρακτος (Pind. P. 3, 110), *practicable.*
(Theoph. 574), *acting.* II 73 C.

ἔμφοβος (Soph. O. C. 39), *terrible.*
(Sept. Sir. 19, 24), *afraid.* XXII 100 E.

ἐναγώνιος (Pind. N. 6, 23. Arist. Virt. et Vit. 5, 6), *of* or *for a contest.*
(Longin. 9, 13), *energetic.* CXXXV 226 C.

εὔκολος (Arist. Rhet. 2, 4, 12. Plat. Rep. 330 A), *easily satisfied.*
(Plut. II 463 D. Lucian Merc. Cond. 40), *prone.* LI 143 C, LVI 150 B, CXXIX 220 B, CCXC 429 C (used as a noun).

καταληπτικός (Ar. Eq. 1380), *able to keep down.*
(Philo I 491, 33. Plut. II 899 D), *perceptive.* CCXXXIII 356 B.

καταληπτός (Eur. Hipp. 1347. Hipp. 830 E), *seized.*
(Diod. II 508, 48. Sext. 24, 23), *comprehensible.* XXVIII 107 D.

μετέωρος (Hdt. 1, 187. Xen. An. 1, 5, 8), *raised up from the ground.*
(Polyb. 3, 82, 2), *haughty.* CCXV 323 D.

παθητός (Menend. Monost. 457), *one who has suffered.*
(Plut. I 65 B. Just. Apol. 1, 52), *subject to suffering.* CCLX 400 C.

περίεργος (Arist. Respir. 21, 7. Lys. 123, 24), *over-careful.*
(Plut. I 665 D. Orig. I 1425 C), *magical.* CLXXXVIII 273 C.

πληκτικός (Plat. Soph. 200 C), *of* or *fit for striking.*
(Sext. 137, 30. Orig. I 885 C), *impressive.* CCLXXXIX 428 A.

πολύτιμος (Menand. Δεισ. 2), *much-revered.*
(Anth. P. 5, 36. Babr. 57, 9), *very costly.* CL 241 A.

συνεκτικός (Arist. Mund. 61), *fit for holding together.*
(Sext. Emp. P. 3, 15. Clem. A. II 312 C), *conclusive.* CXXIX 221 C.

συστατικός (Theophr. Sens. 84), *consolidating.*

(Paul Cor. 2, 3, 1. Diog. 5, 18), *commendatory.* CCLXXI 417 A (in title).

τεχνικός (Plat. Symp. 186 C. Arist. Pol. 8, 6, 15), *artistic.* (Polyb. 16, 6, 6), *cunning.* CCVII 312 B.

d. Adverbs and Conjunctions.

ἄνωθεν (Hdt. 4, 105. Eur. Tro. 1243), *from above.* (Jos. A. J. 1, 18, 3. Paul Gal. 4, 9), *over again.* CCLXV 410 A.

ἐκτός (Soph. Ph. 1260. Hdt. 4, 133), *outside.* (Paul Cor. 1, 14, 5. Plut. I 850 B, C), *unless,* when followed by εἰ μή. XXII 100 B.

εὐγνωμόνως (Xen. Ages. 2, 25), *prudently.* (Lucian V. H. 1, 4), *fairly.* CCXXXVI 361 C, 362 C.

καθότι (Hdt. 7, 2. Thuc. 1, 82), *in what manner.* (Polyb.), *inasmuch as.* In best editions now mostly written divisim. CLVI 245 E.

μήποτε (Aesch. Pr. 203. Il. 9, 133, 275), *never.* (Plut. II 106 D, F. Philo I 13, 26), *whether.* I 69 A.

4. Words of the Alexandrian and Roman periods showing a change of meaning in one of the later periods.

a. Words of the Alexandrian period.

The change in meaning of the majority of words in this group is due to the special ecclesiastical meaning given to them; and these have already been considered under group 2. Consequently they will only be enumerated here after listing the remaining words of this class.

ἐξεικονίζω (Sept. Ex. 21, 23. Plut. II 445 C), *to form completely.* (Iren. 1, 17, 1), *to typify.* CLXIII 253 D, CCXXXVI 361 C.

πληροφορέω (Sept. Eccl. 8, 11. Athan. I 257 A), *to convince.* (Theod. IV 1277 B. Apophth. 169 A), *to inform.* CCXIV 321 C.[13]

[13] πληροφορηθῆναι—Sic vetustissimi tres Mss. et alii duo. Editi διδαχθῆναι. Benedictine Editors.

γνώστης (Sept. Reg. 1, 28, 3. 4, 21, 6), *wizard.*
(Luke Acts 26, 3), *knower.* CLXXXVIII 275 A, CCXXVI 346 C.
ἐπιτυχία (Sept. Sap. 13, 19. Polyb. 1, 6, 4), *success.*
(Philo II 326, 21), *advantage.* CLXXVI 263 C.

The words of this class listed under words with special ecclesiastical meaning are: *ἀναθεματίζω, δογματίζω, κατανύσσω, μονάζω, ἁγίασμα, ἀδελφότης, ἀναγνώστης, βαθμός, ἐπισκοπή, ἱλαστήριον, οἰκοδομή, παροικία, συντριμμός,* and *φιλοκοσμός.*

Several other words of this group are found among those used by Basil with a special signification. They are: *ἐξομολογέω, ἀνάνευσις, ἐξομολόγησις,* and *λιτανεία.*

b. Words of the Roman period.

The same remark applies to the Roman as to the Alexandrian words. As might be expected there are even fewer Roman than Alexandrian words which show a change in meaning during the Byzantine period. The following have been noted:

ἐξίσωσις (Plut. I 88 B), *equalization.*
(Justinian. Cod. 1, 4, 26), *assessment.* XXXVI 114 D, CCLXXXI 423 E.
μεσιτεία (Nicom. 74), *a lying between.*
(Eus. VI 725 A. Tim. Hier. 248 B), *mediation.* LXXXII 176 A, CCLXXVIII 422 D.
τέλεσμα (Diod. II 576, 66), *payment* or *expense.*
(Basil), *tax.* XXXVII 115 B, *καὶ ἐσόμεθα ἡμεῖς δι' ἑτέρας ὁδοῦ ὑπεύθυνοι τελέσμασι καὶ πάλιν γινόμενοι.* LXXXV 178 B, *ὥστε τοὺς ὅρκους ἐπὶ τοῖς δημοσίοις τελέσμασι μὴ ἐπάγεσθαι παρὰ τῶν ἀπαιτητῶν τοῖς ἀγροίκοις.* CCCIII 440 A, *ψευδοῦς ἔπεισαν τὴν τιμότητά σου φοράδων τέλεσμα τοῖσδε ἐπαγαγεῖν.*
ὕφεσις (Plut. II 808 C. Galen. II 256), *relaxation.*
(Cyrill. A. X 988 C. Procl. Parm. 618), *subordination.* IX 90 D, CCXXXVI 360 D.

In addition to these we have the following mentioned among the ecclesiastical words: *προσκλαίω, ἐξαγόρευσις, κανονική, κανονικός, κανονικῶς,* and *παρατήρημα.*

Among the words used by Basil with a special signification the following which belong to this group are found: *μεταδιδάσκω, προαναπαύομαι, προμνηστεύομαι, προπολιτεύομαι, παρεμπόρευμα, παρόψημα.*

5. Words used with a special meaning in Basil's Letters.

The following list of words, while common in all periods of the language, have been used by Basil in a sense not found in other writings, as far as can be determined. The first definition represents the ordinary meaning or the one nearest to Basil's, and the second, the meaning as it seems to be in the Letters.

a. Verbs.

ἀναπαύω (Hdt. 1, 12. Xen. Cyr. 7, 1, 4), *to rest.*

—*to give consolation.* CCXCVII 434 D, *ὡς παρὰ τοῦ Κυρίου προηγουμένως ἔχουσα τὸν μισθόν· ἔπειτα καὶ ἡμᾶς ἀναπαύουσα τοὺς ἐν σπλάγχνοις Χριστοῦ τὸ τῆς ἀγάπης σοι μέτρον ἀποπληροῦντας.* Cf. *ἀνάπαυσις* in the list of nouns below.

ἀντιψάλλω (Ar. Av. 217), *to play a stringed instrument in accompaniment of song.*

—*to chant antiphonically.* CCVII 311 B, *καὶ νῦν μὲν διχῇ διανεμηθέντες, ἀντιψάλλουσιν ἀλλήλοις.*

ἀποξενόω (Soph. El. 777. Arist. Pol. 2, 9, 11), *to banish.*

—*to be foreign.* CLIX 248 B, *οὐ γὰρ ἂν τῶν αὐτῶν μετέσχε τιμῶν τὸ ἀπεξενωμένον κατὰ τὴν φύσιν.*

διώκω (Hdt. 9, 11. Od. 18, 8), *to pursue.*

—*to persecute.* CXXXIX 231 A, *καὶ μὴ δόξωμεν πάσχειν ὑπὲρ Χριστοῦ, διὰ τὸ Χριστιανῶν ὄνομα ἔχειν καὶ τοὺς διώκοντας.* CCXLIII 373 B, *διώκονται γὰρ ποιμένες, ἵνα διασκορπισθῶσι τὰ ποίμνια.* Et passim.

ἐγκαρτερεύω (Xen. Mem. 2, 6, 22. Thuc. 2, 61), *to persevere.*

—*to restrain oneself* (Med.). CLX 251 B, *εἰ οὐκ ἐγκαρτερεύονται, γαμησάτωσαν, φησίν.*

ἐκβιάζω (Plut. II 243. Soph. Ph. 1129), *to force out.*

—*to force.* The force of the preposition is lost and Basil uses it as the simple verb followed by an infinitive. CCIV 307 C, *μὴ ἐκβιάσησθέ με ἀφεῖναι ῥήματα.*

ἐκπίπτω (Eur. Phoen. 1193. Hdt. 3, 14), *to fall out.*

—*to fall from virtue.* CXCIX 291 B, *περὶ τῶν ἐκπεσουσῶν παρ-*

θένων τῶν καθομολογησαμένων τὸν ἐν σεμνότητι βίον τῷ Κυρίῳ, CCXVII 326 D, E, *ἡ παρθενίαν ὁμολογήσασα, καὶ ἐκπεσοῦσα τῆς ἐπαγγελίας, . . . τὸ αὐτὸ καὶ ἐπὶ τῶν βίον μοναζόντων ἐπαγγειλαμένων, καὶ ἐκπιπτόντων.*

ἐξισόω (Soph. O. T. 425. Hdt. 2, 34), *to make equal.*

—*to assess.* XCVIII 191 E, *παροδικὴν πρὸς ἡμᾶς ποιησάμενοι τὴν κλῆσιν διὰ τοῦ αἰδεσιμωτάτου ἀδελφοῦ Ἑλληνίου τοῦ ἐξισοῦντος Ναζιανζόν.*

ἐξομολογέω (Sept. Tobit. 11, 16. Strabo 1, 2, 35), *to confess.*

—*to do penance.* CCXVII 327 B, *τὸν αὐτὸν χρόνον ἐξομολογούμενος παραφυλάξεται.* 327 C, *τὸν τοῦ φονέως χρόνον ἐξομολογήσεται* (same expression twice). 328 B, *καὶ ἐξομολογεῖσθαι χρεωστεῖ*, and *σπουδαῖος γένηται, ἐξομολογούμενος.* 328 C, *τοὺς μετὰ μείζονος πόνου ἐξομολογουμένους ταχέως τὴν τοῦ Θεοῦ φιλανθρωπίαν καταλαμβάνειν.*

καταβαίνω (Il. 13, 17. Hdt. 1, 94), *to go down.*

—*to condescend.* CX 203 A, *τῇ ἡμερότητι τοῦ τρόπου καταβαίνειν πρὸς ἡμᾶς ἀνεχόμενος.*

μεταδιδάσκω (Diod. II 494, 32. Plut. I 793 B), *to unteach.*

—*to narrate.* The force of the preposition is lost. CXLVII 237 B, *ἐν ᾧ τὰ τοῦ Ὀδυσσέως πάθη μεταδιδάσκει.*

μετανοέω (Antipho 120, 28. Plut. Agis. 19), *to repent.*

—*to do penance.* CLXXXVIII 272 C, *τοὺς δὲ ἐν τριάκοντα ἔτεσι μετανοήσαντας ἐπὶ τῇ ἀκαθαρσίᾳ ἣν ἐν ἀγνοίᾳ ἔπραξαν, οὐδ' ἀμφιβάλλειν ἡμᾶς προσῆκεν εἰς τὸ παραδέξασθαι.*

παρατηρέω (Xen. Mem. 3, 14. Arist. H. A. 9, 34, 6), *to watch closely.*

—*to refuse.* Basil uses an infinitive after it, a construction not noted in other writers. CLXXV 262 E, *διὰ δὲ τὸ μὴ βούλεσθαι περὶ πίστεως σύνταγμα καταλιμπάνειν, μηδὲ γράφειν διαφόρους πίστεις, παρετηρησάμην ἀποστεῖλαι ἃ ἐπεξητήσατε.*

προαναπαύομαι (Dion. A. 1240 A. Eus. H. E. 7, 14, 2), *to die before.*

—*to rest.* XXVII 106 A, *ἔστι δέ μοι οὐδὲ τοῦτο μικρόν, τὸ καταξιοῦσθαι διὰ γραμμάτων ὁμιλεῖν τῇ θεοσεβείᾳ σου, καὶ τῇ ἐλπίδι τῶν ἀντιδόσεων ἤδη προαναπαύεσθαι.*

προμνηστεύομαι = προμνάομαι (Lucian I 836. App. I 22, 15), *to woo* or *court for another.*

—*to betroth beforehand.* CXCIX 293 A, *τοὺς ἐξ ἁρπαγῆς ἔχοντας γυναῖκας, εἰ μὲν ἄλλοις προμεμνηστευμένας εἶεν ἀφῃρημένοι.*

προπολιτεύομαι (Dio. C. 52, 21. Themist. 205 C), *to transact beforehand.*

—part. *civilian.* CCXX 333 D, καὶ τῶν καθηγουμένων τῆς πόλεως καὶ προπολιτευομένων αὐτῆς τὸ μεγαλοφυὲς τῶν τρόπων.

στοιχέω (Xen. Cyr. 6, 3, 34. Theophr. H. P. 3, 18, 5), *to go in a line.*

= στοιχειόω, *to teach the elements.* CCVII 310 E, παρὰ δὲ ἡμῖν, μικρὰ ταῦτα, στοιχουμένων ἔτι καὶ εἰσαγομένων πρὸς τὴν εὐσέβειαν.

συνελαύνω (Il. 11, 67. Xen. Cyr. 1, 4, 14), *to drive together.*

—*to drive to* or *reduce to.* IV 76 D, ἀλλ', εὖγε, εἶπεν, ὦ τύχη, συνελαύνεις ἡμᾶς εἰς τὸ τριβώνιον.

b. Nouns.

ἀνάδοσις (Arist. Mund. 4, 16. Diod. 2, 12), *an issuing forth.*

—*requital.* LXI 156 A, ἀλλ' εἰς ὕστερόν ποτε βαρεῖαν αὐτῷ καὶ ἀλγεινὴν τὴν ἀνάδοσιν[14] οἴσει.

ἀνάνευσις (Sept. Ps. 72, 4), *struggle.*

= ἀνάδυσις, *an emerging.* CCXXXVI 363 E, περὶ δὲ τῆς ἐν τῷ βαπτίσματι ἀνανεύσεως οὐκ οἶδα τί ἐπῆλθέ σοι ἐρωτῆσαι.

ἀνάπαυσις (Pind. N. 7, 76. Xen. Cyr. 7, 5, 47), *rest.*

—*consolation.* LVII 151 B, γνωρίζων τὸν ἐπὶ τῇ ἀναπαύσει τῶν θλιβομένων παρὰ τοῦ φιλανθρώπου Δεσπότου μισθὸν ἀποκείμενον. CCXCV 433 B, ἀλλὰ διδάγματα εἰς ἔργον προελθεῖν ὀφείλοντα ἐπὶ ὠφελείᾳ μὲν ὑμῶν τῶν ἀνεχομένων, ἐπ' ἀναπαύσει δὲ ἡμετέρᾳ τῶν ὑποθεμένων τὴν γνώμην.

ἀνομοιότης (Plat. Parm. 159 E. Arist. Poet. 2, 5), *unlikeness.*

—*the being* ἀνόμοιος, with reference to the Anomoean doctrine. CCXII 319 B, καὶ τὸ ἄθεον τῆς ἀνομοιότητος δόγμα ταῖς ἐκκλησίαις ἐπάγοντες.

δεξιότης (Hdt. 8, 124. Ar. Eq. 719), *cleverness.*

—*kindness.* IX 90 B, σημεῖον δὲ ποιούμεθα τοῦ μέν, τὴν περὶ ἡμᾶς δεξιότητά σου.

[14] ἀνάδοσιν—Editi ἀντίδοσιν, quae scriptura etsi prima specie non incommoda videtur, magis tamen arridet ea quam in contextu posuimus, ac praeterea sex Mss. codicum et editionum Hagan. et Frobenianae primae auctoritate nititur. Benedictine Editors.

διατύπωσις (Arist. H. A. 5, 19, 8), *full and perfect shape.*

—*impression.* II 71 E, ἕτοιμον ὑποδέξασθαι τῇ καρδίᾳ τὰς ἐκ τῆς θείας διδασκαλίας ἐγγινομένας διατυπώσεις.

δοκιμασία (Plat. Legg. 759 D. Arist. Fr. 378), *examination.*

—*approval.* XXII 100 B (twice), ὅτι δεῖ ἕκαστον δοκιμασίᾳ τῶν προεστώτων, μετὰ λόγου καὶ πληροφορίας, οὕτω ποιεῖν πάντα . . . ὅτι οὐ δεῖ ἑτέρου εἰς ἕτερον ἔργον μεταβαίνειν, ἄνευ τῆς δοκιμασίας τῶν εἰς τὸ διατυποῦν τὰ τοιαῦτα ἐπιτεταγμένων.

ἔνστασις (Aeschin. 18, 35. Polyb. 4, 62, 3), *plan.*

—*constancy.* CLXXXI 265 D, φέρει γὰρ ἐμοὶ μὲν τὸ γινώσκειν τοῦ λαοῦ τὴν ἔνστασιν, οὐ μικρὰν ῥᾳστώνην ἐκ τῶν παρόντων λυπηρῶν. CLXXXII 266 A, ἵνα καὶ τῆς πιστῆς οἰκονομίας, καὶ τῆς γενναίας ἐνστάσεως, ἣν ὑπὲρ τοῦ ὀνόματος τοῦ Χριστοῦ ἐπεδείξασθε, τὸν μέγαν μισθὸν ὑποδέξησθε. CCXL 369 E, τοῖς οἰκείοις ἕκαστος χρησάσθω ὑποδείγμασι πρὸς τὴν ὑπὲρ τῆς εὐσεβείας ἔνστασιν.

ἐξομολόγησις (Sept. Josu. 7, 19. Clem. A. II 280 A), *confession.*

—*penance.* CLXXXVIII 271 A, δεῖ μέντοι μὴ μέχρι τῆς ἐξόδου παρατείνειν αὐτῶν τὴν ἐξομολόγησιν. CCXVII 328 B, τὸ ὑπερβάλλον τῆς ἐξομολογήσεως ὁρῶν τοῦ ἡμαρτηκότος.

ἐσχατιά (Od. 5, 238. Hdt. 3, 106), *furthest part.*

—*solitude.* II 71 A, ἐγὼ δὲ ἃ μὲν ποιῶ αὐτὸς ἐπὶ τῆς ἐσχατιᾶς ταύτης, νυκτὸς καὶ ἡμέρας, γράφειν αἰσχύνομαι. IV 76 C, οἷα ποιεῖς, ὦ θαυμάσιε, τὴν φίλην ἡμῖν πενίαν, καὶ φιλοσοφίας τροφόν, τῆς ἐσχατιᾶς ἀπελαύνων; IX 91 D, ἀγαθὴ συνεργὸς ἡ ἡσυχία· ἣν πολλὴν ἐπὶ τῆς ἐσχατιᾶς καὶ ἄφθονον γεωργοῦμεν. CCX 313 E. ἄσμενος ἦλθον ἐπὶ τὴν ἐσχατιὰν ταύτην·

θρέμμα (Xen. Ages. 9, 6. Plat. Polit. 261 A), *nursling.*

—*disciple.* CXXXIII 225 C, πεπείσμεθα γάρ σε ἀνδρὸς τοσούτου θρέμμα ὑπάρχοντα. CCXXXIX 367 D, ὁποῖοί εἰσιν οἱ νῦν ἐπιπεμφθέντες παρ' Ἀνυσίου τοῦ θρέμματος Εὐιππίου. CCXLIV 378 D, Διόδωρον δέ, ὡς θρέμμα τοῦ μακαρίου Σιλουανοῦ.

θυγάτηρ (Il. 9, 138. Prose, passim), *daughter.*

—*a woman, member of the Church.* CLIV 243 E, μετὰ τῆς κοσμιωτάτης ὁμόζυγος αὐτοῦ, θυγατρὸς δὲ ἡμῶν ἐν Κυρίῳ. CCCXXV 449 D, ἡ κοσμιωτάτη γυναικῶν Ἰκέλιον, ἡ κοινὴ θυγάτηρ ἡμῶν. Etc.

καύχημα (Pind. I 5, 65. Paul Rom. 4, 2), *boast.*

—*glory.* XC 182 A, ἡ τοῦ κόσμου σοφία τὰ πρωτεία φέρεται, παρωσαμένη τὸ καύχημα τοῦ σταυροῦ.

κήρυγμα (Hdt. 3, 52. Soph. Ant. 8), *proclamation.*

—*appointed liturgy.* CLV 244 C, μέμνησαι γὰρ πάντως τῶν κηρυγμάτων τῶν ἐκκλησιαστικῶν, πιστὸς ὢν τῇ τοῦ Θεοῦ χάριτι· ὅτι καὶ ὑπὲρ τῶν ἐν ἀποδημίαις ἀδελφῶν δεόμεθα.

κοινωνικόν (Def. Plat. 411 E. Arist. Pol. 3, 13, 3), *held in common.*

—*sociableness.* CLXXIX 264 D, καὶ τὸ πρὸς πάντας κοινωνικὸν ἱκανῶς ἡμᾶς ἐδιδάσκει.

κριτήριον (Plat. Legg. 767 B. Polyb. 9, 33, 12), *tribunal.*

—*judgment seat of God.* CCX 316 B, ἡ πάντως ἡ παροῦσα διαμαρτυρία ἀφήσει ἡμᾶς τῆς αἰτίας ἐπὶ τοῦ κριτηρίου.

λαμπήνη (Soph. Fr. 392. Sept. Reg. 1, 26, 5), *covered chariot.*

—*lamp.* CCXXXII 355 C, ἔδειξας γάρ, ὅτι διὰ μὲν τῶν λαμπηνῶν πρὸς τοὺς νυκτερινοὺς διεγείρεις καμάτους.

λιτανεία (Sept. Macc. 3, 2, 21. Dion. H. II 709, 1), *supplication.*

—*penitential prayer.* The Benedictines attribute this meaning to the word as used by Basil in this place. CCVII 311 D, ἀλλ' οὐδὲ αἱ λιτανεῖαι, ἃς ὑμεῖς νῦν ἐπιτηδεύετε.

μνηστεία (Plut. Cato Mi. 30. Plat. Menex. 239 C), *courting.*

—*betrothal.* CCXVII 327 D, κλεψιγαμήσας δὲ ἄνευ μνηστείας, παυθήσεται τῆς ὑπηρεσίας. Cf. προμνηστεύομαι above.

οἰκείωσις (Thuc. 4, 128), *a taking as one's own.*

—*friendship.* CCXLII 371 D, ἀλλ' ἡ κατὰ πνεῦμα συνάφεια ἐμποιεῖν πέφυκε τὴν οἰκείωσιν, ἣν ἡμῖν εἶναι πρὸς τὴν ἀγάπην ὑμῶν πεπιστεύκαμεν. CCLXXII 418 E, πῶς δὲ τὴν Ὑμητίου εὐπορίαν προτιμοτέραν ἐτιθέμην τῆς σῆς οἰκειώσεως.[15]

οἰκοφθορία (Plat. Phaed. 82 C), *a squandering one's substance.*

—*the corrupting of homes.* CCLXXXIX 427 C, ἐπειδὴ ἄνθρωπος ἐκ παιδὸς ταῖς οἰκοφθορίαις ἐντεθραμμένος, εἰσβιασάμενός ποτε τῇ συνήθει ἑαυτοῦ ἀναιδείᾳ ἐνέπεσεν ἡμῶν τῷ οἴκῳ.

παρεμπόρευμα (Lucian III 507. Clem. A. I 624 A), *small wares.*

—*gain.* LXXXIV 177 A, οὕτω καὶ ταῖς πρὸς τοὺς ἄρχοντας ὁμιλίαις ἀκολουθεῖ τι καὶ παρεμπόρευμα, ἡ τῶν καμνόντων βοήθεια. CCXXVI 349 C, ἐμπορικὸν βίον μεταχειριζόμενοι, παρεμπόρευμα ποιοῦνται τὴν ἡμετέραν διαβολήν.

παρόψημα (Athen. 9, 3. Philostr. 662), *dainty side-dish.*

[15] οἰκειώσεως—Coisl. uterque, Reg. secundus et Paris οἰκίας. Harlaeanus et alii cum editis consentiunt. Videtur non sine ironia. Benedictine Editors.

—*dish.* II 74 D, καὶ ὅσα ἐκ σπερμάτων παροψήματα πρὸς τὰς ἀναγκαίας χρείας τὴν ἰσχὺν τῷ σώματι δύναται διασώσασθαι.

πολίτευμα (Dem. 263, 1. Isocr. 156 A), *administration.*

—*conversation.* CCVII 310 E, ὧν τὸ πολίτευμά ἐστιν ἐν οὐρανοῖς, τῶν τὴν σάρκα σταυρωσάντων σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις.

ῥοπή (Arist. Cael. 2, 14. Aesch. Pers. 437), *inclination downward.*

—*glance.* CCXXXIII 356 E, οὐδὲ γὰρ τὸ ἡμισφαίριον τοῦ οὐρανοῦ ἐν μιᾷ ῥοπῇ καθορᾶται.

φρόνημα (Aesch. Pr. 376. Xen. Lac. 15, 8), *spirit.*

—*lust.* CCX 317 C, οὔτε ψυχὴν ταῖς βιωτικαῖς προειλημμένην μερίμναις, καὶ τοῖς ἐκ τοῦ φρονήματος τῆς σαρκὸς ἐπισκοτουμένην πάθεσι, δυνατὸν ὑποδέξασθαι τοῦ ἁγίου Πνεύματος τὰς ἐλλάμψεις.

φύραμα (Arist. Probl. 21, 18. Sept. Ex. 8, 3), *that which is mixed* or *kneaded.*

—*nature* or *substance of which a thing is made.* CCLXI 402 B, τίς δὲ χρεία τῆς ἁγίας παρθένου, εἰ μὴ ἐκ τοῦ φυράματος τοῦ Ἀδὰμ ἔμελλεν ἡ θεοφόρος σὰρξ προσλαμβάνεσθαι; CCLXII 404 A, ὡς αὐτοῦ τοῦ Θεοῦ εἰς σάρκα τραπέντος, καὶ οὐχ προσλαβόντος, διὰ τῆς ἁγίας Μαρίας, τὸ τοῦ Ἀδὰμ φύραμα.

c. Adjectives.

ἀτόλμητος (Pind. I 8, 23. Aesch. Ag. 375), *not to be endured.*

—*undared.* CXXIX 220 D, εἰ καὶ ὅτι ἐκ τῆς καθ' ἡμῶν συκοφαντίας οὐδὲν λογίζομαι αὐτοῖς ἀτόλμητον εἶναι. CCXII 319 A, καὶ γὰρ οὐδὲν ἀτόλμητον λοιπὸν οὐδενί. CCXXXIX 368 B, πλὴν ὅτι οὔτε αὐτοῖς ἀτόλμητόν τι, οὔτε ἀποροῦσι τῶν ἀξίων αὐτοῖς συνεργῶν.

ἐπίζηλος (Bacchyl. 1, 2. Aesch. Ag. 939), *enviable* or *happy.*

—*envious.* CXV 208 A, γένος ἄτιμον καὶ πανώλεθρον· τοῦτο δ τοῦτο, ἄθηλυ, ἄνανδρον, γυναικομανές, ἐπίζηλον, etc.

ἐπιστατικός (Plat. Polit. 292 B, 308 E), *of* or *for government.*

—*learned.* CLXXXVIII 268 B, ἐπιστατικώτεροι γὰρ ἑαυτῶν καὶ ἐμφρονέστεροι γινόμεθα ἀπ' αὐτῆς τῆς ἐρωτήσεως.

παροδικός (Argum. Aesch. Pers.), *of a* πάροδος.

—*passing* or *fleeting.* XCVIII 191 E, ὅτι παροδικὴν πρὸς ἡμᾶς ποιησάμενοι τὴν κλῆσιν διὰ τοῦ αἰδεσιμωτάτου ἀδελφοῦ Ἑλληνίου.

πολύφωνος (Arist. P. A. 2, 17, 4), *having many tones.*

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—*copious.* CCXLIV 378 C, ἀλλὰ πολυφωνότατον μὲν αὐτὸν ἀκούω πάντων συγγραφέων γεγενῆσθαι.

6. Expressions having a special Christian significance.

Besides the single words which have taken on a distinctly Christian or ecclesiastical meaning, many groups of words are found with a special Christian sense. Some of these have been taken from the Old or New Testament; others were introduced by the early Fathers of the Church. Basil is very lavish in his use of such expressions. In the following list I have attempted to group together the different expressions referring to the same person or thing; e. g., the expressions used for *God, Christians, heaven,* etc.

a. God the Father.

ὁ ἀποκαλύπτων τὰ βαθέα—the Revealer of the depths (of the heart). CCXXIII 342 A.

ὁ βασιλεὺς τῶν αἰῶνων—the King of the ages. CCXXII 335 C.

ὁ οὐράνιος βασιλεύς—the heavenly King. CCCXXVII 450 C.

ὁ τῶν κρυπτῶν γνώστης—the Knower of hidden things. CLXXXVIII 275 A, CCXXVI 346 C.

ὁ Δεσπότης Θεός—the Lord God. CCCXXV 449 E.

ὁ ἐν οὐρανοῖς Δεσπότης—the Lord in heaven. CCXLVII 383 D.

ὁ κοινὸς Δεσπότης—our common Lord. CCLII 388 E.

ὁ οὐρανοῦ καὶ γῆς Δεσπότης—the Lord of heaven and earth. CCXL 370 A.

ὁ πάντα ἐν τῇ ἑαυτοῦ σοφίᾳ διοικῶν Δεσπότης—the Lord Who manages all things in His wisdom. CCCXIII 443 E.

ὁ ἄνωθεν δικαστής—the Judge from on high. CXV 207 E.

ὁ δυνατός—the Mighty One. CCIII 300 C, CCLXIV 408 A.

ὁ εἰδὼς τὰ ἀπόῤῥητα τῶν καρδιῶν—He Who sees the unspoken things of the hearts. CCXC 429 A.

ὁ ἀγαθὸς Θεός—the good God. CCLXIII 405 A.

ὁ ἅγιος Θεός—the holy God. CCCXXIII 448 C, CCCXXVI 450 A.

ὁ κριτὴς τῆς ἀληθείας—the Judge of truth. CCLVI 390 E.

ὁ ἀπαραλόγιστος κριτής—the undeceivable Judge. CCXCVI 434 B.

ὁ δίκαιος κριτής—the just Judge. CXXXIX 231 B, D, CLXIV 255 A, et passim.

ὁ ἀνακαλύπτων βαθέα, καὶ φανερῶν βουλὰς καρδιῶν Κύριος—the Lord Who reveals the depths and makes visible the plans of hearts. CXVII 190 D.

ὁ Κύριος τῆς δικαιοσύνης—the Lord of righteousness. CCLXVII 413 E.

ὁ τὰ κρυπτὰ τῶν καρδιῶν ἡμῶν ἀποκαλύπτειν μέλλων—He Who will reveal the hidden things of our hearts. CCXCVI 434 B.

ὁ σοφὸς τῆς ζωῆς ἡμῶν οἰκονόμος—the wise Manager of our life. CCLXIII 405 A.

ὁ πάντα οἰκονομῶν—the Dispenser of all things. II 74 E.

ὁ τῶν ὅλων ποιητής—the Creator of all things. CCXXXVI 361 C.

ὁ Ὕψιστος—the Most High. CLXI 252 B.

ὁ φιλάνθρωπος—the Loving One. CCXLVII 383 C.

b. God the Son.

ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου—He Who takes away the sin of the world. CCLX 399 C.

ὁ ἀληθινὸς ἀρχιερεύς—the true High-Priest. CCLXV 410 B.

ὁ ἀμνὸς τοῦ Θεοῦ—the Lamb of God. CCLXV 410 B.

ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ—the Bread from heaven. CCLXV 410 C.

ὁ Μονογενὴς θεότης—the Only-Begotten Godhead. LXIX 162 E.

ἡ θεοφόρος σάρξ—the God-bearing Flesh. CCLXI 402 B (twice).

ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός—Our Lord Jesus Christ. CCXXIX 352 C, CCXXXVI 360 D, et passim.

ὁ Σωτήρ—the Savior. CLIX 248 B, CCXIII 320 C, etc.

ὁ μέγας Θεὸς καὶ Σωτὴρ ἡμῶν Ἰησοῦς Χριστός—Our great God and Savior Jesus Christ. CXXXIX 231 C.

ὁ Υἱὸς τοῦ Θεοῦ—the Son of God. CCX 317 B, et passim.

c. The Holy Ghost.

τὸ ἅγιον Πνεῦμα—the Holy Ghost. CCVII 312 A, CCXLIV 380 B, et passim.

d. The Trinity.

ἡ θεῖα καὶ σωτήριος Τριάς—the divine and saving Trinity. XC 182 C.

ἡ ἁγία Τριάς—the holy Trinity. CCXLIII 375 C.

ἡ θεῖα καὶ μακαρία Τριάς—the divine and blessed Trinity. CXL 233 E, CLIX 248 D.

ἡ μακαρία Τριάς—the blessed Trinity. XCI 183 C.

e. The Blessed Virgin.

ἡ ἁγία παρθένος—the holy Virgin. CCLXI 402 B.

f. Virgins.

ἡ νύμφη τοῦ Χριστοῦ—the bride of Christ. CXCIX 291 D.

σκεῦος ἱερὸν ἀνατεθὲν τῷ Δεσπότῃ—a sacred vessel consecrated to the Lord. CXCIX 291 D.

οἱ τὴν σάρκα σταυρωσάντες σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις—those crucifying the flesh with its passions and desires. CCVII 310 E.

τὸ τάγμα τῶν παρθένων—the order of virgins. CXCIX 291 C.

τὸ τάγμα τῶν μοναζόντων—the order of monks. CXCIX 292 C.

g. Christians (in general and individually).

οἱ ἀγωνισταὶ τῆς εὐσεβείας—champions of religion. CCXIX 332 B, CCCV 440 D.

ἡ ἐν Χριστῷ ἀδελφότης—the brothers in Christ. CCLVI 391 C.

ὁ ἀθλητὴς Χριστοῦ—the athlete of Christ. CLXV 256 B.

οἱ μακάριοι ἄνδρες—blessed men. II 72 E.

ὁ ἄνθρωπος τοῦ Θεοῦ—the man of God. CCXIV 321 B, CCXCV 433 D.

οἱ ἀσκηταὶ τῆς εὐσεβείας—athletes of religion. II 75 B.

οἱ δοῦλοι τοῦ Θεοῦ—the servants of God. CI 197 A, CCXXXIX 367 D.

ὁ δοῦλος Ἰησοῦ Χριστοῦ—the servant of Jesus Christ. CCIII 300 A.

οἱ ἐκλεκτοὶ τοῦ Θεοῦ—the elect of God. CCLVII 392 C.

οἱ ἐπὶ Κύριον ἠλπικότες—those who have hoped in the Lord. CCLII 388 D.

τὸ θρέμμα τῆς Ἐκκλησίας—the son of the Church. LXXIII 167 E.

ἡ θυγάτηρ ἡμῶν ἐν Κυρίῳ—my daughter in the Lord. CLIV 243 E.

ἡ κοινὴ θυγάτηρ ἡμῶν—our common daughter. CCCXXV 449 D.

ὁ αἰωνίων ἀναπαύσεων κληρονόμος—the inheritor of everlasting rest. LXXXIII 176 B.

τὸ κοινὸν τῶν εὐλαβῶν—the community of pious Christians. CCCI 437 C.

ὁ λαὸς τοῦ Θεοῦ—the people of God. CCXIX 333 A.

ὁ λαὸς τοῦ Κυρίου—the people of the Lord. XC 181 C.

οἱ μαθηταὶ τοῦ Κυρίου—disciples of the Lord. CCXLIII 375 A.

ὁ μαθητὴς Χριστοῦ—the disciple of Christ. IX 90 B.

τὰ μέλη τοῦ σώματος τοῦ Χριστοῦ—the members of the body of Christ. CLVI 245 C.

τὰ μέλη τῆς Ἐκκλησίας—members of the Church. XXIX 109 D.

τὰ μέλη τοῦ σώματος τῆς Ἐκκλησίας τοῦ Χριστοῦ—members of the body of the Church of Christ. CCLXVI 412 D.

ὁ ναὸς Θεοῦ—the temple of God. II 73 D.

οἱ ἐν Χριστῷ νήπιοι—children in Christ. V 78 D.

οἱ ἅγιοι πατέρες—the holy fathers. XXII 102 A, et passim.

ὁ πνευματικὸς πατήρ—the spiritual father. LXXXII 175 E.

οἱ εἰς Θεὸν πεπιστευκότες—those who have trusted in the Lord. CCXLVIII 384 B, etc.

τὸ ποίμνιον τοῦ Κυρίου—the flock of the Lord. XC 184 E.

τὰ ποίμνια τοῦ Χριστοῦ—the flocks of Christ. XXVIII 108 B, XC 182 A, etc.

οἱ προεστῶτες τοῦ ὀρθοῦ λόγου—champions of right doctrine. LXX 163 E.

οἱ πολιτευσάμενοι κατὰ τὸ εὐαγγέλιον τοῦ Χριστοῦ—those living according to the Gospel of Christ. CCLXV 410 A.

τὰ σκεύη τῆς ἐκλογῆς—the vessels of election. CLXI 251 D.

ὁ συνεργὸς τοῦ εὐαγγελίου—the co-worker of the Gospel. CCXXVI 346 A.

τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως—the stay of the faith of Christ. XXVIII 106 D.

οἱ στῦλοι καὶ τὸ ἑδραίωμα τῆς ἀληθείας—the pillars and foundation of truth. XXVIII 106 D, CCXIV 323 A, CCXLIII 375 A.

ὁ στῦλος καὶ ἑδραίωμα τῆς Ἐκκλησίας—the pillar and foundation of the Church. XXIX 109 B.

τὸ σῶμα τῆς Ἐκκλησίας—the body of the Church. CCLXIII 405 B.

τὸ τέκνον πνευματικόν—a spiritual child. LXXIII 167 A.

υἱὸς Θεοῦ—a son of God. CCXIX 332 E.

οἱ φοβούμενοι τὸν Κύριον—those fearing the Lord. LI 144 B, et passim.

h. Heresy and Heretics.

τὰ ἀῤῥωστήματα τῶν ἐκκλησιῶν—the diseases of the churches. LXXX 173 B, LXXXII 175 B.

οἱ τῆς ἀνωνύμου ταύτης αἱρέσεως ἐφεύρεται—the inventors of this nameless heresy. CCX 317 B.

ὁ ἐχθρὸς τῆς ἀληθείας—the enemy of truth (Arius). LXX 163 E.

οἱ ἐχθροὶ τοῦ Θεοῦ— the enemies of God. CCXLIII 374 E, CCLVII 391 C.

οἱ ἐχθροὶ τοῦ Κυρίου—the enemies of the Lord. CCLXXI 418 A.
οἱ ἐχθροὶ τοῦ Χριστοῦ—the enemies of Christ. CCXL 370 B.
οἱ πολέμιοι τῆς πίστεως—the enemies of the Faith. CCLXVI 413 C.

i. Sinners.

οἱ υἱοὶ τῆς ἀπειθείας—the sons of disobedience. CCX 317 D.
ὁ υἱὸς τῆς ἀπωλείας—the son of perdition. CXXXIX 231 B.

j. The Devil.

ὁ ἄγγελος σατάν—the messenger of Satan. CCXLVIII 384 B.
ὁ πονηρὸς δαίμων—the wicked demon. VI 79 A.
ὁ ἐχθρὸς τῶν ἐκκλησιῶν τοῦ Χριστοῦ—the enemy of the churches of Christ. CXCI 284 E.
ὁ κοινὸς ἐχθρὸς τοῦ βίου ὑμῶν—the common enemy of your life. CCXXVIII 352 A.
ὁ κοινὸς ἐχθρὸς τῆς ζωῆς ἡμῶν—the common enemy of our life. CCXIX 332 C.
ὁ κοινὸς τῶν ψυχῶν ἡμῶν ἐχθρός—the common enemy of our souls. CCXLIII 374 E.
ὁ κοσμοκράτωρ τοῦ σκότους τοῦ αἰῶνος τούτου—the prince of darkness of this world. XXIII 102 B.
ὁ σατανᾶς ὁ πατὴρ τοῦ ψεύδους—Satan, the father of lies. CCVII 310 E.

k. Judgment.

ἡ ἡμέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ—the day of our Lord Jesus Christ. CCXXVI 346 A.
ἡ ἡμέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἡ δικαία—the righteous day of our Lord Jesus Christ. CCLI 388 D.
ἡ μεγάλη τοῦ Κυρίου ἡμέρα—the great day of the Lord. CLXXXIII 266 C.
ἡ ἡμέρα τῆς ἀνταποδόσεως—the day of retribution. LII 144 E, XCVII 191 D, CXLVI 237 B.
ἡ ἡμέρα τῆς ἀνταποδόσεως ἡ δικαία—the righteous day of retribution. CXCVII 289 A.
ἡ μεγάλη ἡμέρα τῆς δικαιοκρισίας τοῦ Θεοῦ ἡμῶν—the great day of the righteous judgment of our God. CCCXXVII 450 C.
ἡ ἡμέρα τῆς ἐπισκοπῆς αὐτοῦ—the day of His visitation. CCXCVI 434 B.

ἡ μεγάλη ἡμέρα τῆς ἐπιφανείας τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ—the great day of the manifestation of our Savior, Jesus Christ. CCXIII 320 C.

ἡ ἡμέρα τῆς κρίσεως—the day of judgment. LI 143 D, CXXV 215 A.

ἡ ἐσχάτη ἡμέρα—the last day. CXV 207 E.

ἡ ἡμέρα τῆς μισθαποδοσίας—the day of recompense. CLV 245 A.

ἡ φοβερὰ ἡμέρα τῆς ἀνταποδόσεως τοῦ Κυρίου—the terrible day of the retribution of the Lord. CCXVII 330 D.

τὸ ἀπαραλόγιστον βῆμα τοῦ Χριστοῦ—the undeceivable tribunal of Christ. CCXXIV 342 B.

τὸ δικαστήριον τῆς ἀληθείας—the tribunal of truth. CCXXVI 346 B.

τὸ τοῦ Χριστοῦ δικαστήριον—the judgment seat of Christ. LXXI 166 A, CXLVI 237 A, CCXXIII 339 A.

τὸ ἀνεξαπάτητον δικαστήριον—the infallible tribunal. CCIV 304 B.

τὸ μέγα δικαστήριον—the great tribunal. CCXLIV 377 B.

τὸ φοβερὸν καὶ ἀπαραίτητον δικαστήριον—the fearful and inexorable tribunal. CLXXIII 261 D.

τὸ ἀπαραλόγιστον κριτήριον—the undeceivable tribunal. CLXXIV 262 B.

ἡ δικαιοκρισία τοῦ Θεοῦ—the just judgment of God. CCXIII 320 B.

τὰ τοῦ Θεοῦ κρίματα—the judgment of God. LI 143 D.

τὰ ἀθεώρητα αὐτοῦ τῆς δικαιοσύνης κρίματα—the hidden judgments of His justice. XCII 184 A.

τὰ ἀνεξιχνίαστα αὐτοῦ τῆς δικαιοσύνης κρίματα—the unsearchable judgments of His justice. CCLXV 408 C.

ἡ κρίσις Θεοῦ—the judgment of God. CCLXI 403 B.

ἡ δικαία κρίσις Θεοῦ—the just judgment of God. VI 79 B.

l. Future Life.

ἀπὸ τῶν αἰώνων—from eternity. CCLXI 401 D.

ὁ ἀπέραντος αἰών—the endless ages. CCLX 396 E.

ὁ αἰὼν ὁ μέλλων—the future ages. CLXXIV 262 C, CCLVII 392 A.

ἡ ζωὴ αἰώνιος—everlasting life. CCLX 398 E.

ἡ μελλούσα ζωή—future life. CCXXXIX 367 D.

ἡ μετὰ ταῦτα ζωή—the life after this. CCXXXIII 357 A.

m. Heaven and Hell.

ἡ ἀκαθαίρετος βασιλεία—the indestructible kingdom. CCXXXVI 363 B.

ἡ βασιλεία οὐρανῶν—the kingdom of heaven. XVIII 96 D, CCVII 312 B, CCXCII 431 B.

Ἱερουσαλὴμ ἡ ἄνω—Jerusalem above. CCLI 386 C.

ἡ οὐράνιος μονή—the heavenly mansion. XLIX 142 C.

τὸ αἰώνιον πῦρ—the eternal fire. XXIII 101 C.

n. Life and Sufferings of the Christians.

ὁ ἐν ἀκριβείᾳ βίος—the life of exact discipline. CCLII 388 E.

τὸ ἐπάγγελμα τοῦ ἀσκητικοῦ βίου—the profession of the ascetic life. CXIX 211 B.

ἡ κατ' ἐντολὰς τοῦ Κυρίου ζωή—life according to the commands of the Lord. CIII 198 C.

ἡ κατὰ τὸ εὐαγγέλιον ζωή—life according to the Gospel. CCXVII 330 C.

ἡ ἐν σαρκὶ ζωή—life in the flesh. CCXLIV 381 B.

αἱ ἡμέραι τῆς παροικίας σου ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι—the days of your sojourn in all piety and holiness. CCXCVII 434 C.

ἡ ὁδὸς τῆς κατὰ Χριστὸν πολιτείας—the way of life according to Christ. CL 239 C.

ἡ ἀποστολικὴ πολιτεία—the apostolical life. CCXCV 433 B.

ἡ κατὰ τὸ εὐαγγέλιον πολιτεία—life according to the Gospel. CCVII 310 D, CLXXIII 261 A, CCXLIII 373 C, CCLXXXIV 425 B.

ἡ κατὰ Θεὸν πολιτεία—life according to God. CCXCI 430 B.

οἱ ὑπὲρ τῆς εὐσεβείας ἀγῶνες—contests for the sake of religion. XXIII 102 A, LXXIX 173 A, LXXXII 175 C, CXL 232 E, CLXVIII 257 D.

ὁ ὑπὲρ τῆς εὐσεβείας ἄθλος—the conflict for the sake of religion. CCLXV 408 D.

κόσμου ἀναχώρησις—separation from the world. II 71 E.

ἡ ἀκριβεία ἀσκητική—ascetic discipline. XXIII 102 A.

ἡ εὐσεβείας ἄσκησις—the practice of religion. II 72 B, CCXCI 430 C.

ὁ τοῦ Κυρίου ζυγός—the yoke of the Lord. XXIII 102 A.

ὁ ζυγὸς τοῦ Χριστοῦ—the yoke of Christ. CXCIX 292 D.

ἡ μελέτη τῶν θεοπνεύστων Γραφῶν—the study of the inspired Scriptures. II 72 E.

τὰ ὑπὲρ Χριστοῦ παθήματα—sufferings for Christ's sake. CCLXVI 413 A.

οἱ ὑπὲρ τῆς εὐσεβείας πόνοι—labors for religion's sake. CCLVII 392 A.

τὰ κατὰ τὸν κόσμον τοῦτον πράγματα—affairs of this world. CCXCI 430 B.

ὁ δρόμος τῆς εὐσεβείας—the course of religion. CL 239 C.

τὰ ἴχνη τῶν ἁγίων—the footsteps of the saints. CCLXI 401 D.

ἡ ὁδὸς ἡ ἄγουσα ἐπὶ τὰς μονὰς τοῦ Κυρίου—the road which leads to the mansions of the Lord. XXIII 101 D.

ἡ ὁδὸς τῶν ἐντολῶν αὐτοῦ—the way of His commandments. CLXV 256 C.

ἡ τῆς εὐσεβείας ὁδὸς—the way of religion. LXXXVII 179 C.

ἡ στενὴ καὶ τεθλιμμένη ὁδός—the strait and narrow way. XXIII 101 E.

ἡ πρὸς Θεὸν πορεία—the journey towards God. CCIV 306 C.

τὸ στάδιον τῶν μακαρίων ἀγωνισμάτων—the arena of the blessed contests. CCLXV 408 E.

τὸ τῆς εὐσεβείας στάδιον—the arena of religion. CCXXII 335 B.

o. Death.

ἡ τοῦ θανάτου βασιλεία—the dominion of death. CCLXI 402 A.

ἡ ἀναγκαία ἔξοδος—the inevitable departure. CLXI 252 C, CCXCI 430 E.

αἱ ἔξοδοι τοῦ βίου—the departure from life. CCLXIX 416 C.

ἡ ἔξοδος ἡ ἀπὸ τοῦ κόσμου τούτου—the departure from this world. CCXCVI 434 B.

αἱ πύλαι τοῦ θανάτου—the gates of death. CCXLIV 381 B.

ἡ μακρὰ αὕτη καὶ ἀπευκταία σιωπή—this long and abominable silence. CCC 436 C.

p. The Sacraments, Baptism and Holy Eucharist.

τὸ σωτήριον βάπτισμα—the saving baptism. XCI 183 C, CV 200 B.

τὸ λουτρὸν τῆς παλιγγενεσίας—the laver of regeneration. CCLXIX 416 C.

ὁ ἄρτος—the (sacramental) bread. CCL 385 C.

ἡ κοινωνία τοῦ ἀγαθοῦ—the communion of the Good Gift. CXCIX 293 D, CLXXXVIII 272 A, CCXVII 326 A, 328 E, 330 A.

ἡ κοινωνία τῶν ἁγιασμάτων—the communion of the Sacrament. CCXVII 327 A.

ἡ κοινωνία τοῦ σώματος τοῦ Χριστοῦ—the communion of the Body of Christ. CCXVII 330 B.

τὸ σῶμα τοῦ Χριστοῦ—the Body of Christ. CXCIX 294 B.

q. The Incarnation.

ἡ τοῦ Κυρίου ἐνανθρώπησις—the Incarnation of the Lord. CCLVIII 393 D, CCLX 400 C, CCLXII 404 A.

τοῦ Κυρίου ἐν σαρκὶ ἐπιδημία—the sojourn of the Lord in flesh. CCLXI 402 A.

ἡ διὰ σαρκὸς ἐπιδημία—the sojourn in the flesh. CCIII 299 E.

ἡ τοῦ Κυρίου ἐπιφάνεια—the manifestation of the Lord. CCLX 400 A.

ἡ οἰκονομικὴ αὐτοῦ πρὸς ἀνθρώπους ἐπιδημία—His sojourn of dispensation towards men. CCX 315 A.

τὸ μέγαν μυστήριον—the great mystery. CCLXI 401 D.

ἡ ἐν σαρκὶ οἰκονομία—the dispensation in the flesh. CCIII 300 A.

ἡ διὰ σώματος οἰκονομία—the dispensation through a body. CCLX 400 D.

ἡ σωτήριος οἰκονομία τοῦ Κυρίου ἡμων Ἰησοῦ Χριστοῦ—the saving dispensation of our Lord Jesus Christ. CCLXI 401 D, CCLXV 409 E.

r. The Church.

ἡ τοῦ Θεοῦ Ἐκκλησία—the Church of God. CCXIX 332 E, CCXXVI 350 B, CCXXXI 354 E, et passim.

ἡ τοῦ Κυρίου Ἐκκλησία—the Church of the Lord. LXV 158 B, LXVI 159 A, CCXLVIII 384 D.

αἱ ἐκκλησίαι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ—the churches of our Lord Jesus Christ. CCXXVIII 351 D.

ἡ Ἐκκλησία Χριστοῦ—the Church of Christ. CXCVII 288 A, CCXXVII 349 E.

ὁ εὐκτήριος οἶκος—the house of prayer. XCI 182 A, CCXVII 326 B, 328 C.

ὁ οἶκος τῆς προσευχῆς—the house of prayer. CCVII 311 B, CCXVII 328 C, CCXL 370 A, etc.

τὸ σῶμα τοῦ Χριστοῦ—the body of Christ. XCII 186 B.

s. The Doctrines and Teachings of the Church.

ἡ ἀλήθεια τοῦ εὐαγγελίου—the truth of the Gospel. CCL 385 E.

τὸ τῶν Γραφῶν διδασκάλιον—the teaching of the Scriptures. CCLXIX 415 D.

τὰ τῆς ἀληθείας δόγματα—the doctrines of truth. CCLVIII 393 C.

τὸ τῆς ἀναστάσεως δόγμα—the dogma of the resurrection. CCCI 438 C.

τὰ τῆς εὐσεβείας δόγματα—the doctrines of true religion. XCII 184 D, CCIV 306 C, CCXXIII 337 C.

ὁ λόγος τῆς εὐσεβείας—the doctrine of true religion. XVII 96 A.

τὰ τῶν πατέρων δόγματα—the doctrines of the fathers (Nicene Creed). XC 182 A.

τὸ εὐαγγελικὸν δόγμα—the evangelical dogma. CCLXIII 407 A.

τὸ εὐσεβὲς δόγμα τῆς πίστεως—the pious doctrine of faith. CCLXV 411 A.

κοινὸν καὶ συνοδικὸν δόγμα—a general synodical decree. LXIX 162 C.

τὸ εὐαγγέλιον τῆς βασιλείας—the Gospel of the kingdom. CCIII 299 E, CCXLIII 374 E.

τὸ εὐαγγέλιον τῆς εἰρήνης καὶ σωτηρίας—the Gospel of peace and salvation. CCLXV 409 D.

τὸ εὐαγγέλιον τοῦ Χριστοῦ—the Gospel of Christ. XXII 99 A, CXCVII 288 A, CCXLII 371 D.

ὁ θησαυρὸς τῆς ὑγιαινούσης πίστεως—the treasure of sound faith. CCXLIII 375 A.

τὸ ἀγαθὸν ἐκεῖνο κήρυγμα τῶν πατέρων—that famous dogma of the fathers (Nicene Creed). XC 182 B.

τὸ ἀποστολικὸν τῆς πίστεως κήρυγμα—the apostolical proclamation of the faith. CV 200 A.

ὁ λόγος τῆς ἀληθείας—the word of truth. CCLXVI 412 B.

ἡ ἐκ τῶν Γραφῶν μαρτυρία—scriptural evidence. CCLXI 402 C.

ὁ νόμος τῶν ἐντολῶν—the law of the commandments. CCLXV 410 C.

ὁμολογία πίστεως ὑγιοῦς—a confession of sound faith. CCLXIII 406 A.

ἡ ὀρθότης τοῦ κηρύγματος—the orthodoxy of doctrine. CIII 198 C.

ἡ ὀρθότης τῆς πίστεως—the orthodoxy of the faith. LXX 164 B, CCLXV 408 E.

ἡ εἰς Θεὸν πίστις—faith in God. CCXVII 329 C, E, CCXXII 338 D, et passim.

ἡ εἰς Χριστὸν πίστις—faith in Christ. CCXIX 332 B, CCXL 369 C, et passim.

ἡ τῶν πατέρων πίστις—the faith of the fathers (Nicene Creed). XCII 186 B, CCXIV 322 A, etc.

ἡ ἀποστολικὴ πίστις—the apostolical faith. XCII 186 A.
ἡ ἐν Νικαίᾳ πίστις—the Nicene Creed. CXIII 206 C, CCXXVI 348 A, etc.
ἡ ὀρθὴ πίστις—the right faith. CCXLIII 376 B.
ἡ ὑγιαινούσα πίστις—sound faith. LXIX 162 D.
ὑγιὴς πίστις—sound faith. XC 181 C.
τῆς πίστεως ὁ τόμος—the document of faith (Nicene Creed). CCLXV 411 A.
τὸ θαυμαστὸν φῶς τῆς ἀληθείας τοῦ εὐαγγελίου—the wondrous light of the truth of the Gospel. CCXXIII 337 B.
ὁ φωτισμὸς τῆς γνώσεως τοῦ Χριστοῦ—the light of the knowledge of Christ. CCXLIII 374 E.

t. Holy Scripture.

ἡ ἁγία Γραφή—the Holy Scripture. CLXXV 263 A.
αἱ θεῖαι Γραφαί—the divine Scriptures. CCLX 395 D, CCLXXXIII 424 D, CCXCI 430 B.
ἡ θεόπνευστος Γραφή—the inspired Scripture. II 72 E, XXII 98 D, E, CCXLIV 378 C.

u. Attributes of God.

ἡ ἀνοχὴ τοῦ Κυρίου—the patience of the Lord. LXXXV 178 D.
ὁ ἔλεος τοῦ Θεοῦ—the mercy of God. LXXIX 173 A.
ἡ εἰρήνη τοῦ Θεοῦ—the peace of God. XCVII 190 E.
ἡ Θεοῦ ἐνοίκησις—the indwelling of God. II 73 D.
ἡ δόξα Χριστοῦ—the glory of Christ. XXII 100 B.
ἡ δόξα Θεοῦ—the glory of God. XXII 101 B.
τὸ κάλλος τῆς δόξης τοῦ Θεοῦ—the beauty of the glory of God. CL 239 E.
ἡ τοῦ Θεοῦ οἰκονομία—the dispensation of God (providence of God). CCCII 439 B, CCCXIII 443 E.
τὰ σπλάγχνα Χριστοῦ—the mercy of Christ. CCXCVII 434 D.
ἡ τοῦ Θεοῦ φιλανθρωπία—the clemency of God. CCXVII 328 B, C.
ἡ τοῦ Θεοῦ χάρις—the grace of God. CLVI 246 B, CLXXXVIII 268 A, CXCI 284 D, et passim.
ἡ χάρις τοῦ ἁγίου—the grace of the Holy One. CC 298 D, CCXLVIII 384 D, CCLXIV 408 B.
ἡ χάρις τοῦ Πνεύματος—the grace of the Spirit. CC 98 C, CCXXXIII 356 B.
ἡ χάρις τοῦ Κυρίου—the grace of the Lord. CCIV 307 A.

v. The Gifts of God.

ἡ πνευματικὴ βοηθεία—the assistance of the Spirit. LXXIX 173 A.
ἡ οὐράνιος δόξα—heavenly glory. CCCXXVI 450 B.
τὸ ἀθάνατον ἔνδυμα—the immortal garment. CCXCII 431 B.
τὸ τῆς ἀφθαρσίας ἔνδυμα—the garment of incorruptibility. CCXCII 431 B, C.
ἡ ἐπισκοπὴ Θεοῦ—the visitation of God. CCLX 397 E.
ὁ καρπὸς τῆς ἀγάπης—the fruit of love. CCLXII 403 D.
ὁ καρπὸς μετανοίας—fruit of repentance. CLXXXVIII 272 A, CCXVII 328 E, 330 C.
οἱ καρποὶ ἄξιοι τοῦ Πνεύματος—fruits worthy of the Spirit. XXII 101 B.
ὁ πρῶτος καρπὸς τοῦ Πνεύματος, ἡ ἀγάπη—the first fruit of the Spirit, love. LXII 156 B, LXV 158 A, CLXXII 260 B.
ἡ ἐπουράνιος κλῆσις—the heavenly calling (to Christianity). XXII 99 A.
ἡ κοινωνία Πνεύματος—the sharing of the Spirit. LIX 153 D, XC 182 B.
ἡ συνεργία τοῦ Πνεύματος—the co-operation of the Spirit. LXXIX 173 A.
τὸ χάρισμα τῆς διακρίσεως τῶν πνευματικῶν—the gift of the discernment of spirits. CCIV 305 E.
τὰ πνευματικὰ χαρίσματα—spiritual gifts. CIII 198 C.

w. Virtues.

ἡ πνευματικὴ ἁρμολογία—spiritual union. XXIX 109 D.
ἡ ἐλπὶς τῆς σωτηρίας—the hope of salvation. LXXIII 167 E.
ἡ ἐλπὶς τῆς δόξης τοῦ Θεοῦ—the hope of the glory of God. CCLI 386 B.
ἡ πρὸς Θεὸν ἐλπίς—hope in God. CCCII 439 D.
ἡ οἰκοδομὴ τῆς Ἐκκλησίας—the edification of the Church. CXIII 206 A, CCLXV 408 E.
ἡ οἰκοδομὴ τῆς ἀδελφότητος—the edification of the brotherhood. XXIX 109 C.
ἡ οἰκονομία τῆς καθ' ἑαυτὴν ζωῆς—the management of life by itself. According to the Benedictine Editors, among the ancients *chastity* is meant by these words. CCXVII 326 E.
ἡ πεποίθησις ἡ εἰς Θεὸν—confidence in God. CCLVII 392 B.

τῆς πρὸς Θεὸν ἀγάπης τὸ τέλειον—the perfection of love towards God. CVI 200 D.

x. Rewards.

τῆς ὑπομονῆς ἡ ἀντίδοσις—the reward of patience. CCCII 439 D.

τὸ βραβεῖον τῆς ἄνω κλήσεως—the prize of the high calling. XXIII 102 B.

τὸ βραβεῖον τῆς ὑπομονῆς—the prize of patience. CCXIX 332 C.

ἡ μερὶς τῶν μαρτύρων—the martyrs' lot. VI 79 B.

τέλειος ὁ μισθὸς τῆς θεοσεβείας—the perfect reward of piety. XCIV 187 D.

ὁ τῆς κατὰ Θεὸν ἀγάπης στέφανος—the crown of God's love. XXIII 102 B.

ὁ τῆς δικαιοσύνης στέφανος—the crown of justice. CLXIV 255 A, CLXV 256 C.

οἱ τῶν μαρτύρων στέφανοι—the crowns of the martyrs. CXXXIX 231 D.

ὁ στέφανος τῆς κατὰ Χριστὸν ὁμολογίας—the crown of the profession of Christ. CCXXI 334 B.

ὁ στέφανος τῆς ὑπομονῆς—the crown of patience. CXXXIX 231 D, CXL 232 E, CCXII 319 D.

μεγάλοι στέφανοι δόξης—great crowns of glory. V 77 E.

y. Vices and Obstacles to Virtue.

ἡ πρὸς θάνατον ἁμαρτία—the sin unto death. CXCIX 295 A.

οἱ δεσμοὶ τῆς σαρκός—the chains of the flesh. VI 79 C.

οἱ δεσμοὶ οἱ σωματικοί—the chains of the body. CI 197 C.

οἱ δεσμοὶ τοῦ σώματος—the chains of the body. CCCI 437 E.

τὰ ἔργα τῆς σαρκός—the works of the flesh. CCXXXIII 356 B.

αἱ ἡδοναὶ τῆς σαρκός—the pleasures of the flesh. XXIII 101 D, CCXVII 330 C.

τὰ τῆς σαρκὸς πάθη—the passions of the flesh. CCC 437 A.

ἡ τοῦ διαβόλου περιεργία—the wiles of the devil. XCIX 195 D.

τὰ πνεύματα τῆς πονηρίας—the winds of wickedness. CCXLIII 375 B.

τὰ πνευματικὰ τῆς πονηρίας—the spirits of iniquity. XXIII 102 C.

τὸ πρόσκομμα τῷ λαῷ—a stumbling-block to the people. LXXXIX 180 C.

τὸ τῆς ἀσεβείας σκότος—the darkness of impiety. CCXLIII 374 E.

ἡ σοφία τοῦ κόσμου τούτου—the wisdom of this world. CCIV 306 A.
τὰ τῆς ἀποστασίας σπέρματα—the seeds of apostasy. CCXLIII 374 E.
τὸ φρόνημα τῆς σαρκός—the lust of the flesh. CCVII 310 E, CCX 317 C.

z. Miscellaneous.

ὁ ἄγγελος ὁ τῆς ἐκκλησίας ἔφορος—the angel guardian of the Church. CCXXXVIII 367 A.
τὸ αἷμα τοῦ σταυροῦ αὐτοῦ—the blood of His cross. XCVII 191 C.
ἄρτοι προθέσεως—bread of proposition. CCLXV 410 B.
τὸ βούλημα τοῦ Θεοῦ—the will of God. VI 79 B, CCX 317 E.
ἡ βούλησις Θεοῦ—the will of God. CCXXVII 351 B.
οἱ ἐχθροὶ τοῦ σταυροῦ τοῦ Χριστοῦ—the enemies of the cross of Christ. CCLXIV 408 A.
αἱρετικῶν πνευμάτων ζάλη—a storm of heretical blasts. XXVIII 107 A.
ἡ σωτήριος ἡμέρα τοῦ πάσχα—the saving day of Easter. CCCXXII 448 B.
τὸ θέλημα τοῦ Κυρίου—the will of the Lord. CV 199 D.
οἱ Ἱερεμίου θρῆνοι—the lamentations of Jeremiah. XXIX 109 B.
ὁ θρόνος Δαβίδ—the throne of David. CCXXXV 362 E.
τὸ ἀρχαῖον καύχημα τῆς ὀρθοδοξίας—the ancient boast of orthodoxy. XCII 186 B.
τὸ καύχημα τοῦ σταυροῦ—the glory of the cross. XC 182 A.
ἡ λαμπρότης τῶν ἁγίων—the brightness of the saints. CCXCII 431 C.
ἡ λειτουργία τοῦ θυσιαστηρίου—the ministry of the altar. CCXX 333 D.
τὸ μέγα τῆς εὐσεβείας μυστήριον—the great mystery of religion. CCLXV 409 D.
τὸ τῆς σωτηρίας μυστήριον—the mystery of salvation. CCXVII 328 A.
τῆς πίστεως τὸ ναυάγιον—the shipwreck of faith. CCXLIII 375 B.
ὁ τοῦ Θεοῦ ὀφθαλμός—the eye of God. CL 240 B.
ὁ ὀφθαλμὸς τῆς ψυχῆς—the eye of the soul. CL 239 E, CCC 436 C.
τὰ σπλάγχνα οἰκτιρμοῦ—bowels of mercy. XC 182 B, XCII 184 C, CCLXIII 404 E.
ὁ σύνδεσμος τῆς εἰρήνης—the bond of peace. XXIX 109 D.
ἡ ἀγγέλων χορεία—choir of angels. II 72 B.
ὁ ἀπὸ Θεοῦ χωρισμός—separation from God. CCLX 398 D.

F. Foreign Words.

Basil has, besides the numerous proper names which I have not thought worth while to mention, only seven borrowed Hebrew words in all his Letters. One word, *ζιζάνιον*, is probably of Semitic origin and appears for the first time in the New Testament, from which Basil undoubtedly took it. The words taken over from Latin are slightly more numerous than those from Hebrew. A peculiarity to be noted with regard to these is that all, with the exception of the names of the months, Ἰούνιος and Σεπτέμβριος, and the word *κῆνσος*, *census*, are names of classes of persons. These were probably added to the Greek in their Latin form because being, as a rule, the names of Roman officials with whom the Greeks were in constant contact and for whom they had no Greek equivalent, it was quite natural and easy merely to transliterate the Latin name.

The following list gives the foreign words occurring in Basil's Letters.

1. Hebrew.

Ἀμήν (Sept. Par. 1, 16, 36. Joann. 14, 6), אָמֵן, *so be it.* XXII 101 C.

ἰωβηλαῖον (Orig. I 520 A. Syncell. 185, 3), יוֹבֵל *jubilee.* CCLX 396 D.

μάννα (Sept. Num. 11, 7. Jos. Ant. 3, 13), מָן *manna,* the miraculous food. CXC 283 C.

πάσχα (Sept. Ex. 12, 11. Philo I 440, 11), פֶּסַח, *Easter.* LXXXIX 181 A, CLXII 253 C, CXCVIII 289 D, CCLVI 390 D, CCCXXII 448 B.

σαββατίζω (Sept. Ex. 16, 30. Ignat. 669 A), שָׁבַת, *to keep the Sabbath.* CCLX 396 D, CCLXIII 406 E.

σάββατον (Sept. Ex. 16, 23. Plut. II 169 C), שַׁבָּת *Sabbath.* CLX 249 E, CCXXXII 355 B (twice).

σατανᾶς (Sept. Sir. 21, 27. Orig. I 1368 A), שָׂטָן, *Satan.* CLXXXVIII 272 C, CCXVII 310 E, CCXLVIII 384 B. In the last instance the indeclinable form *τὸ σατᾶν* is used.

2. Probably Semitic.

ζιζάνιον (Matt. 13, 25. Caesarius 913), *darnel,* a weed. CXIV 207 C, CCXXVIII 352 A.

3. Latin.

βικάριος (Nil. 277 B. Soc. 7, 12), vicarius, *vicar.* CCXXXVII 365 A, B, C, 366 A. With this may be considered the form, οὐικάριος (Eus. II 892 B. Athan. I 701 C), which occurs in CCXXVI 347 C.

δησέρτωρ = λειποτάκτης (Ignat. 724 B), desertor, *deserter.* CCLXVIII 414 E.[1]

Ἰούνιος (Dion. H. III 1914, 14. Plut. I 72 D), Junius, *June.* XCV 189 C.

κησσίτωρ (Justinian. Novell. 17, 8. Hesych.—κησισήτωρ), censitor, *appraiser.* LXXXIII 176 A, CCXCIX 435 B,[2] CCCXII 443 D, CCCXIII 443 E. All the instances are in titles.

κῆνσος (Dion. C. Frag. 17, 13. Lyd. 194, 9), census, *census.* CIV 198 E, CCCXII 443 D.

κόμης (Athan. I 261 D. Chrys. III 571 D), comes, *prefect.* XV 94 D (in title), XXXII 111 D, XXXIII 112 E, et passim.

μάγιστρος = ἄρχων (Justinian. Novell. 127, 2. Athan. I 600 A), magister, *master.* XXXII 111 B, CLXXVII 263 D, CLXXX 265 A, etc. In every instance it occurs in the title only.

μουλίων (Antec. 4, 3, 8), mulio, *muleteer.* CCXXXI 354 D.

νουμεράριος (Nil. 137 D), numerarius, *accountant.* CXLII 235 A, CXLIII 235 C. In both places in the title.

ὀφφικιάλιος (Eus. II 833 A. Macar. 833 D), officialis, *officer.* CXCVIII 289 B.

[1] καὶ δησερτόρων—Ita Codex Vaticanus in duobus locis; bis enim haec epistola in eodem Codice reperitur. Sic etiam Codex Claromontanus. Regius primus, δησαρτόρων. Secundus δισερτόρων. Coisl. primus δισεκτόρων. Secundus δισερτέρων. Medicaeus δυσερτόρων secunda manu; at prima scriptum fuisse δεσερτόρων conjicit doctissimus Salvinius. Harlaeanus nunc habet ut editi διακτόρων, at olim videtur habuisse δισερτόρων. Non dubium est quin legendum sit δησερτόρων, vel δεσερτόρων, cum constet tunc Thraciam, ubi exsulabat Eusebius, gravissime bello arsisse. Benedictine Editors.

[2] κησσίτορι—Ita summo consensu Mss. Codices. Editi κησσήτορι. Benedictine Editors.

πραιπόσιτος (Eus. II 801 A. Athan. I 780 A), praepositus, *prefect.* CCXXXVI 365 A, B.

πριβᾶτα (Jul. 424 D. Philostrg. 500 C), privata, *emperor's private estate.* XV 94 D, CCCIII 440 A. In both instances in the title.

Σεπτέμβριος (Dion. H. II 1151, 7. Ignat. 696 C), Septembris, *September.* C 196 C, CLXXVI 263 D.

τρακτευτής (Lyd. 215, 13. Eustrat. 2352 A), tractator, *manager.* CXLIV 236 A (in title).

With this class of words may be placed the hybrid, πάγαρχος, formed from the Latin *pagus* and the Greek ἄρχω.

πάγαρχος (Isid. 536 C. Justinian. Edict. 13, 24), *governor of a village.* III 76 B.[8]

G. Titles used by Basil.

St. Basil exemplifies the Byzantine tendency to multiplicity and variety of titles. The title was generally a personification of the quality which the speaker wished to attribute to the person he was addressing. Hence it is often difficult to find an English expression that will adequately render the Greek title.

In recording the titles used by Basil I have endeavored to ascertain whether or not he has employed particular ones for certain classes of people, and which ones he has used for each class. There are three main divisions in the list, viz., titles employed in speaking to the clergy only, those employed in addressing laymen only, and lastly, those used indiscriminately for both.

Besides the titles of address I have included adjectives significant of a certain office, dignity, or rank, which I call titles of distinction. These titles of distinction are divided in the same manner as the titles of address.

1. Titles of address.
   a. Titles applied to the clergy.
      α. Titles given to bishops only.

Some of the titles, as may be seen, are found but once or twice in the Letters, a rarity that prohibits any generalizations as to their precise application.

[8] παγάρχου—Sic septem Mss. codices. Editi admodum mendose πυράρχου. Benedictine Editors.

ἀγάπη (Athan. I 356 A. Greg. Nyss. III 1073 A), *Charity.* This title is very common and is usually employed in addressing bishops. There are four instances in which it is applied to other persons: viz., CLXXIII 260 E, where it is addressed to a canoness; CCLVI 391 B, to the clergy in general; and CCLXII 404 A and C, to a monk. Examples of this title are: LXV 157 E, XCII 183 E, C 195 E, et passim.

ἀνεξικακία, *Patience.* This title appears only once in Basil's Letters. LXXXII 175 D, and is not quoted for any other author. *θαῤῥούντως ἤλθομεν εἰς τὴν παράκλησίν σου τῆς ἀνεξικακίας, ἐπιστεῖλαι πᾶσιν ἡμῖν ἐπιστολὴν μίαν.*

ἐμμέλεια (Chrys. III 606 A), *Grace.* CCXLIII 374 B.

εὐσέβεια (Athan. I 341 B. Theod. III 1047 A), *Reverence.* CCLXV 409 A.

θεοσέβεια (Alex. A. 577 B. Athan. I 345 B), *Godliness.* This title is always used for bishops except in XXIII 101 D and 102 B. With regard to this letter (XXIII) the opinion of the Benedictine Editors is that it is addressed to a community of monks, although the title of the letter as given by them is *Παραθετικὴ πρὸς μονάζοντα.* The plural pronoun with the title, *τῆς ὑμετέρας θεοσεβείας,* supports their view. In one other instance, CCXIII 289 C, the letter is without the superscription, but since all the titles in it are those given only to bishops, it may be inferred that it is written to a bishop. Instances of this title are: XXVII 106 A, XXX 110 A, XLVIII 141 C, et passim.

καθαρότης (Eus. II 1136 B), *Purity.* XCI 182 D.

ὁσιότης (Eus. II 1024 B. Greg. Nyss. III 1036 B), *Holiness.* XXX 110 C, XLVIII 141 E, LVII 151 B, et passim. In one instance, viz., CCXLVII 383 C, this title seems to be applied to the clergy in general. Otherwise Basil uses it only for bishops.

σύνεσις (Eus. II 1077 C. Athan. I 369), *Intelligence.* LXVI 159 B, CXIX 210 B, CLXV 256 A, et passim. This title is usually applied to bishops, but in CCVII 309 C, Basil is addressing the clergy in general, and in CCXV 323 C, a presbyter. In CCCVI 441 C he uses this title for a city official.

ταπείνωσις (Chrys. III 608 E. Nic. II 664 E), *Humble self.*

LXXIX 172 E, CIII 198 B, CCXIII 320 A, etc. This title Basil applies to himself.

φιλοπονία, *Diligence.* Sophocles does not cite this as a title. It occurs only once in Basil's Letters, viz., CCXXXVI 361 D, *τῆς σῆς δ'ἂν εἴη φιλοπονίας*[1] *ἐκθέσθαι τὰς εὐαγγέλικας ῥήσεις.*

β. Titles applied to clergy of different ranks.

ἀγαθότης (Greg. Naz. III 64 A. Greg. Nyss. III 1097 A), *Goodness.* CXXIV 214 B and C. This letter was apparently written to a cleric since Basil says in it, *ἐνόμισα εἰκόνα τῆς ἀγαθότητός σου ἐναργεστάτην ἐν τῇ τῶν εὐλαβεστάτων ἡμῶν ἀδελφῶν παροικίᾳ ἑωρακέναι*; and he uses *εὐλαβέστατος* in speaking of clergy only.

ἀγχίνοια (Eus. II 1076 C. Caesarius 933), *Intelligence.* CXIX 211 A, CXXXV 226 C.

ἀκρίβεια, *Integrity.* This is not given as a title in Sophocles but Basil seems to use it as such. XXV 104 A, *ἐκεῖνο δέ μοι καί φοβερὸν καὶ πολλῆς φροντίδος ἄξιον ἔδοξε, τὸ τὴν σὴν ἀκρίβειαν, . . . ἐπὶ τοσοῦτον τῆς παρουσης καταστάσεως μετασχεῖν.* CCIV 307 C, *ὥστε ὁ τὴν πρὸς ἡμᾶς κοινωνίαν ἀποδιδράσκων, μὴ λανθανέτω ὑμῶν τὴν ἀκρίβειαν, πάσης ἑαυτὸν τῆς Ἐκκλησίας ἀποῤῥηγνύς.* CCLVIII 394 D, *ἱκανῶς δέ μου κἀκεῖνο τὴν ψυχὴν παρεκάλεσε, τὸ προστεθὲν παρὰ τῆς σῆς ἀκριβείας τοῖς λοιποῖς καλῶς καὶ ἀκριβῶς θεολογηθεῖσι.* CCLXIII 405 C, *οὓς ἀξιοῦμεν παρὰ τῆς ὑμετέρας ἀκριβείας πρὸς πάσας τὰς κατὰ τὴν ἀνατολὴν ἐκκλησίας δημοσιευθῆναι.*

γνησιότης (Martyr. Areth. 42), *Noble Person.* CXXIV 214 C. It is used in addressing the same person as *ἀγαθότης* above.

εὐλάβεια (Alex. A. 548 A. Athan. I 224 B), *Reverence.* XLIX 142 B, LII 146 D, LX 155 C, et passim.

εὐσπλαγχνία, *Mercifulness.* No examples of this as a title are to be found except in Basil's Letters. The instances in Basil are: LXX 164 A, *τούτων μίαν προσεδοκήσαμεν λύσιν τὴν τῆς ὑμετέρας εὐσπλαγχνίας ἐπίσκεψιν.* CXIX 211 C, *ὃν ὑπὸ τῆς σῆς εὐσπλαγχνίας παρακαλοῦμεν κατασχεθῆναι ἀπὸ τῆς βλαβερᾶς ταύτης ὁρμῆς.* CCXLII 371 D, *ἔτρεπε δήπου καὶ ἡμῖν ἐν πολλῷ χρόνῳ πεπονηκόσι συνδιατεθῆναι τὴν εὐσπλαγχνίαν ὑμῶν.*

[1] *φιλοπονίας*—Coisl. primus *φιλοσοφίας*, et ad marginem ut in editis. Benedictine Editors.

b. Titles given to laymen only.

There seem to be no special titles used for the different classes of laymen. There are too few examples of the majority of the titles to permit of definite statements; but those titles employed more freely show no instance in which they seem confined to persons of a certain rank or office. The following is the list of titles given to laymen only.

δεσπότης (Athan. I 368 A. Chrys. III 606 E), *Lord.* CXII 205 D.

ἐλευθερία, *Liberality.* Sophocles questions as to whether or not this is a title here. No one else is quoted who uses it as a title. CVIII 201 C, *ἐθαύμασα ἀκούσας ὅτι τῶν χρηστῶν ἐκείνων καὶ πρεπόντων τῇ σῇ ἐλευθερίᾳ ὑποσχέσεων ἐπιλαθόμενος.*

ἐξουσία (Gregent. 597 C. Cedr. II 193, 23), *Highness.* CIV 199 A, CCXXV 344 D.

εὐγένεια (Greg. Nyss. III 1084 B. Chrys. III 606 D), *Nobility.* XI 92 D, XXXVI 114 B, LVI 150 B, et passim.

ἡμερότης (Eus. II 1116 B. Athan. I 341 A), *Clemency.* LXXV 171 A, LXXVI 171 D, LXXXVII 180 A, etc.

καλοκἀγαθία (Greg. Naz. III 221 A), *Honor.* XV 94 E, 95 A, XXXII 111 D, etc.

λογιότης (Greg. Naz. III 253 B. Greg. Nyss. III 1041 C), *Eloquence.* VII 80 A, LXXVII 172 A, CL 239 E, etc.

μέγεθος (Nestor. ap. Evag. 2440 C. Theod. IV 1257 C), *Majesty.* CCXXV 345 A.

στερρότης (Eus. II 888 B. Athan. I 341 B), *Firmness.* LXXXVI 178 E.

χρηστότης (Athan. I 372 C), *Excellency.* XVII 96 A, XXIV 102 D, XXXVI 114 B, et passim.

c. Titles used for both clergymen and laymen.

The following titles are applied indiscriminately to clergymen and laymen, and without nice distinction as to differences of rank. Among the clergy, however, only bishops and presbyters enjoy the distinction of a title.

κεφαλή, *Friend.* This is not mentioned as a title, but Basil undoubtedly uses it as such. XCIX 195 A, *πῶς οὖν ἦν δυνατόν μοι, τιμιωτάτη κεφαλή, ποιῆσαί τι τῶν προστεταγμένων;* CXVIII

210 B, *ἀπόδος τοίνυν, ὦ φίλη κεφαλή, ἐπιστὰς ἡμῶν τῇ πατρίδι.* CLVI 245 B, *ἡμᾶς δὲ νόμιζε, τιμία κεφαλή.* Etc.

κοσμιότης, *Modesty.* A title frequent in Basil's Letters but not recorded of other authors. VI 78 D, *ἔμελλον ἀποσιωπᾷν πρὸς τὴν κοσμιότητά σου.* XXXVII 115 A, *ἵνα μή τι ἡ πάντας εὐεργετοῦσα ἐπιδημία τῆς σῆς κοσμιότητος*, and a little further down, *γινώσκειν σου τὴν κοσμιότητα βούλομαι.* Et passim.

μεγαλόνοια, *Lordship.* This title also, though frequent in Basil, is not cited for other authors. LX 155 B, *ἀνάγκη δὲ καὶ τὰ λειπόμενα παρὰ τῆς σῆς μεγαλονοίας ὁρισθῆναι.* LXXIV 169 B, *ἀφῆκάς τινα φωνὴν πρέπουσαν καὶ τῇ σῇ μεγαλονοίᾳ, καὶ τῇ κατηφείᾳ τῆς πόλεως.* LXXVI 171 C, *τέως διὰ γράμματος ἀποδύρασθαι πρὸς τὴν σὴν μεγαλόνοιαν ἐπείχθην.* Et passim.

μεγαλοφυία (Greg. Nyss. II 236 C), *Excellency.* LXIII 156 D, LXVI 160 B, LXXVI 171 B, et passim.

μεγαλοψυχία, *Magnanimity.* Basil alone is cited as using this title. LIX 154 B, *πρέπει οὖν ἂν τῇ σῇ μεγαλοψυχίᾳ τὸ μὲν φιλόνεικον ἑτέροις παραχωρεῖν.* CXII 204 A, *ἀλλ' αὐτὸς παρὰ τὴν σὴν μεγαλοψυχίαν ἐβάδιζον, δυοῖν ἕνεκεν.*

ὀρθότης (Greg. Naz. III 1110 A), *Rectitude.* XXV 104 D, XC 181 B, CXXXVII 228 D, etc.

σεμνοπρέπεια, *Grace.* Basil alone is cited as using this title. X 92 B, *ἐξέπεμψα πρὸς τὴν σὴν σεμνοπρέπειαν*, and a little further on, *καὶ τὴν σὴν σεμνοπρέπειαν πρὸς τὸν ὑψηλὸν βίον μεταθεμένην.* LXXXII 175 B, *ὅταν δὲ πάλιν πρὸς τὴν σὴν ἀπίδωμεν σεμνοπρέπειαν.* Etc.

σεμνότης (Eus. II 1116 A. Athan. I 368 A), *Majesty.* XXXII 112 B, LX 155 B, XCV 189 C, et passim.

τελειότης (Greg. Naz. III 236 B. Greg. Nyss. III 1093 C), *Perfection.* XXIII 102 A, XXVI 105 D, XXX 110 A, et passim.

τιμιότης (Greg. Naz. III 32. Athan. I 624), *Honor.* XV 94 D, XXXI 111 A, XLVIII 141 D, et passim.

φρόνησις (Athan. I 373), *Wisdom.* LIX 154 D, LXVI 159 A, LXVII 160 E, et passim.

2. Titles of distinction.

a. Titles of distinction of the clergy.

I have divided the following titles into two groups, *α*) those

recorded of other writers as well as of Basil, and β) those found in Basil alone.

α) εὐλαβέστατος (Sard. Can. 7. Cyrill. A. X. 40 C), *most pious.* XXXI 111 B, LXVIII 161 A, LXXXIX 180 C, et passim. This title is never used by Basil in referring to bishops, but to the lower ranks of the clergy, as presbyters, deacons, and subdeacons.

θεοφιλέστατος (Athan. I 248 B. Greg. Naz. III 53 A), *God-beloved.* XXXII 111 B, XXXIII 112 D, LII 144 D, et passim. This title is used only with bishops in Basil's Letters.

μακαριώτατος (Athan. I 353 B. Ephes. 1073 C), *most blessed.* CCXIV 321 C, CCLVIII 394 B, CCLXIII 406 A, C, et passim. Basil uses this only with bishops.

ὁσιώτατος (Isid. 545 A. Cyrill. A. X 80 B), *most holy.* XCII 183 C. This occurs but once referring to bishops.

τιμιώτατος (Greg. Naz. III 268. Lucian III 407), *most honorable.* LXVI 159 B, LXIX 162 B, LXX 163 D, et passim. This is especially applied to bishops in Basil's Letters; occasionally to the clergy as a whole, or to presbyters; and in three instances, viz., LXXIII 167 E, XCIX 195 A, CLIV 243 D, to laymen.

The following adjectives are used in the same manner as the preceding, but with the exception of ποθεινότατος are not common. σεμνότατος, which occurs only once, is applied to a bishop; the remainder to the clergy of different ranks.

β) γνησιώτατος, *most true.* XCII 185 C, ἀδελφοὶ γνησιώτατοι. CCLXIV 407 E, τῶν γνησιωτάτων ἀδελφῶν. CXXXV 227 A, ἀδελφῷ τῷ γνησιωτάτῳ. Cf. also LVII 151 D, CCXXIII 339 E, CCXXVI 346 A.

περιπόθητος, *dearly beloved.* CCIV 302 E, ἀδελφοὶ τιμιώτατοι ἡμῖν καὶ περιπόθητοι. CCXLII 372 C, ὦ ἀγαπητοὶ ἡμῖν καὶ περιπόθητοι.

ποθεινότατος, *most desired.* LXXII 166 B, τὸν ποθεινότατον υἱόν. CXX 211 D, τοῦ ποθεινοτάτου ἀδελφοῦ. CXXI 212 D, ὁ ποθεινότατος ἀδελφός. Et passim.

πολυπόθητος, *much desired.* CLVI 246 B, εὐλαβέστατε καὶ πολυπόθητε ἡμῖν ἀδελφέ.

σπουδαιότατος, *most zealous.* LXXXIX 180 C, τοῦ εὐλαβεστάτου καὶ σπουδαιοτάτου ἀδελφοῦ. CXXXVIII 229 B, σπουδαιότατος ἀδελφός. CXCVII 288 C, οἱ σπουδαιότατοι ἀδελφοί.

σεμνότατος, *most revered.* CCLXVI 412 E, τοῦ σεμνοτάτου ἐπισκόπου.

b. Titles of distinction of laymen.

There are too few examples of these adjectives to determine the usage with regard to them. Only two, εὐγενέστατος and λογιώτατος, are recorded by Sophocles as titles. The following is the list of titles of distinction of laymen found in the Letters.

ἄριστος, *most noble.* IX 91 C, ἀλλὰ τί οὐκ ἐπιφοιτᾷς ἡμῖν, ὦ ἄριστε. LVI 150 D, σὺ δὲ παῦσαι, ὦ ἄριστε. LXXIV 168 C, οὐκ ἀγνοεῖς, ὦ ἄριστε. Cf. also LXXXIV 177 B, XCIV 188 D.

εὐγενέστατος (Chrys. III 606 A. Inscr. 1445. 1446), *most noble.* CCXCVI 434 B, XVII 96 A.

κοσμιώτατος, *most modest.* CCXCII 431 A, τῆς κοσμιωτάτης ἀδελφῆς. CCCXXII 448 B, τῆς κοσμιωτάτης συμβίου σου. CCCXXV 449 D, ἡ κοσμιωτάτη γυναικῶν Ἰκέλιον. CLIV 243 E, μετὰ τῆς κοσμιωτάτης ὁμόζυγος αὐτοῦ.

λογιώτατος (Greg. Naz. III 52 A. Lyd. 222, 2), *most eloquent.* LXXII 166 B.

c. Titles of distinction common to both clergymen and laymen.

The following six adjectives are applied to both clergymen and laymen. Three of them, ἀγαπητός, ἀνυπέρβλητος, and ἀσύγκριτος, are not cited as titles.

ἀγαπητός, *beloved.* CXXXVIII 229 B, ὁ ἀγαπητὸς καὶ σπουδαιότατος ἀδελφός. CCXLIII 376 A, τὸν εὐλαβέστατον καὶ ἀγαπητὸν ἀδελφόν. Etc.

αἰδεσιμώτατος (Orig. I 88 A. Jul. 375 C), *most revered.* XXXI 110 E, XXXV 114 A, LVIII 151 E, et passim.

ἀνυπέρβλητος, *unsurpassed.* LXXIX 173 A, ἡ ἀνυπέρβλητός σου θεοσέβεια. CXII 205 D, δέσποτα ἀνυπέρβλητε. CCLXVII 413 C, τὴν ἀνυπέρβλητόν σου εὐλάβειαν. CCLXXV 420 D, σου τὴν ἀνυπέρβλητον τιμιότητα. Etc.

ἀσύγκριτος, *incomparable.* XXIII 102 A, τὴν ἀσύγκριτον ὑμῶν ἐν

Χριστῷ τελειότητα. CCXCVII 434 C, *τὴν ἀσύγκριτόν σου εὐγένειαν.*

θαυμάσιος (frequent in address as early as Plat. Rep. 435 C), *wondrous.* IV 76 C, XXV 104 B, LXIII 157 B, etc.

θαυμασιώτατος, admirable. Basil only is cited as using this for a title. LXXVII 172 B, *τοῦ θαυμασιωτάτου ἀνδρός.* XCIX 194 D, *καὶ σκόπει, θαυμασιώτατε.* Etc.

H. Miscellaneous Words.

Under this heading I have grouped those words which are of some particular interest, but can be classed with none of the preceding groups. Late forms of words, due either to a change in spelling or a change in the inflection, are also included in this list.

1. Rare Words.

Because of the difficulty of determining definitely which words are rare, I have cited only those which are recorded by Liddell and Scott as being rare in prose, or in some particular phase of prose. The following list gives the rare words occurring in Basil's Letters.

ἅγιος, holy; never occurs in Hom., Hes., or Trag., and is rare in Attic. LII 146 C, LXII 156 C, et passim.

ἀπηνής, rough; rare in Attic, never in Trag., but frequent in late prose. CXV 208 B.

αὔρα, breeze; often in the poets but rare in classical prose. XIV 94 B.

διέπω, to manage; rare in good Attic. LXVII 160 D.

ἑκάς, far off; in Hom., Pind., and Trag., but rare in Attic prose. LXIII 156 D.

ἕνεκεν, on account of; rare in Trag. and much less frequent in prose. CXXII 213 B, CXXVI 218 A, CXXVIII 218 E, et passim. Very frequent in Basil's Letters in which *ἕνεκα*, the classical form, is rare.

ἐφήδομαι, to rejoice; rare in a good sense as here used. CCXXIX 353 A.[1]

καλύπτω, to cover; rare in prose except in compounds. XIV 93 D.

[1] *ἐφησθῶμεν*—Coisl. uterque, Med., Vat., Reg. secundus, et Bigot. *ὁρμισθῶμεν, acquiescamus.* Benedictine Editors.

κῦμα, wave; rare in prose. CXXIII 213 E, CL 239 C, CCIII 300 B.

μέριμνα, care; in Hom., Hes., Pind., and Trag., but rare in prose. XLIX 142 B, CLXXXVIII 268 B, CXC 283 A, et passim.

ὀλέθριος, deadly; rare in prose. LXX 163 E.

ὄμμα, eye; often in Hom., etc. but not common in prose. II 74 B, CCIV 304 E.

παραπείθω, to prevail upon; rare in prose. CCXXVII 351 A.

πεδάω, to bind fast; rare in prose. CLXXIII 261 B.

φίλτατος, one's best beloved; in Hom., Hes., and Trag., more rarely in prose. CXXIV 214 D, CCIV 307 C.

χρόνιος, long-delayed; rare in prose. XX 97 C (twice).

2. Late Forms of Words.

ἀποσκοπεύω, a late form for *ἀποσκοπέω*, appearing for the first time in the Septuagint. CL 239 C.

ἀποτινύω, a late form for *ἀποτίνω*, which first occurs in the Septuagint. XIX 97 B. With this may be mentioned *ἐκτινύω* for *ἐκτίνω*. LIX 153 B.

γρηγορέω, a late present of *ἐγείρω*, formed from the perfect, *ἐγρήγορα*. XIV 93 C.

δεκαπλασίων, a late form for *δεκαπλάσιος*. CXV 208 A. Similarly *πολυπλασίων* is found for *πολλαπλάσιος* in CLXIV 254 D, and *πολλαπλασίων* for *πολλαπλάσιος* in CCXCI 430 E.

διίπταμαι, a late present for *διαπέτομαι*. XXVIII 107 D.

δοκίμιον, a late form for *δοκιμεῖον*. CXXXIX 231 D.

δυεῖν, a late form for *δυοῖν*, which does not appear till about 300 B. C.[2] CLX 249 C.

εἰμί—ἔσο, a late imperative for *ἔστω*. It occurs also in Aelian V. H. 162, 21, Chrys., Marc. Aurel., and Alciphr., and is the *κοινή* form.[3] *πάρεσο* is found in CXXIII 213 E.[4] *ἤμην*, a late form for *ἦν*. LII 144 E, CXXIX 220 B, and CCXVII 325 A. *ἦς* for *ἦσθα*. CLXI 252 D. *ἤμην* and *ἦς* are not found in Attic but are used regularly in the New Testament as also in the *κοινή*.[5]

[2] Cf. Smyth. 349, d.

[3] Cf. Schmid III, p. 40.

[4] *ἀλλὰ καὶ πάρεσο ἡμῖν*—Ita quatuor Codices, Harl., Med., Coisl. primus, et Clarom. Editi *ἀλλὰ καὶ ἡμῖν ἧκε μόλις*. Benedictine Editors.

[5] Cf. Robertson, p. 312 f.

ἐννάτος, a late form for *ἔνατος*, which is not an Attic spelling but which appears in Aelian N. A. 412, 20, also in Corp. Inscr. Att. III 1, 1, 3 (time of Augustus).[6] It is common in late Mss. but *ἔνατος* is confirmed by the usage of poets and by Attic inscriptions. XCIX 194 A.

ἐξουθενέω, a late form for *ἐξουδενόω*. XXIV 103 A.

ἐπίσης, a late form of *ἐπὶ ἴσης*. CXXIV 214 C.

ἐπισκέπτομαι, a late form for *ἐπισκοπέω*. LXII 156 B, LXX 164 B, XCIX 195 A, etc.

ἤρεμος, a late form used for *ἡρεμαῖος*. It appears first in Theophr. Lap. 62, and then in late writers. CCV 308 C.

θάτερος, a late and less correct form for *ἕτερος*, which occurs in Menand. Incert. 200, Lyc. 590, Joseph., and Eccl. writers. CCCVII 442 A.

καθώς, a late form for *καθά*. It is found in Hdt. 9, 82, according to the Mss. but seems to belong to later Greek, as Arist. Probl. 10, 10, and New Testament. It is not used by the Atticists.[7] CXXV 215 D, CXCI 284 C, CCIV 305 E, etc.

μάχομαι—μαχεσθείην, a late aorist form instead of *μαχεσαίμην*. LVIII 151 E.

ναυάγιον, used by late writers for *ναυαγία*. XXVIII 107 A, XCII 185 C.

οἶδα—οἶδας, οἴδαμεν, and *οἴδατε*, the non-Attic forms of *οἶσθα, ἴσμεν*, and *ἴστε*, are commonly used in the Letters, as in LXX 164 B, CXXXI 224 C, CLXXXVIII 274 A, et passim. However, the Attic forms also are occasionally found, as LXXIV 168 D, *οἶσθα*, XCVI 190 B, *ἴσμεν*. For the pluperfect, *ᾔδειν ᾔδεις* and *ᾔδειμεν*, the later Attic forms,[8] are used. LXXIX 172 D, LXXX 173 C, CXXIX 220 B, CXCIX 286 D, CCLVI 391 A.

ὀμνύω, a late form for *ὄμνυμι*. XXII 99 A, CXCIX 294 C.

ὁράω—ἑώρακα, a late perfect form for *ἑόρακα*. CXXIV 214 C.

οὐθέτερος, a late form of *οὐδέτερος*. CXII 205 B.

πάνδοχος, a late form for *πάνδοκος*. CXV 208 B.

περιφνείς, a late form for *περιφύς*. XIV 93 D.

[6] Cf. Schmid III, p. 239.

[7] Cf. Schmid IV, p. 625.

[8] Cf. Smyth, 798.

πόῤῥω, πόῤῥωθεν, and ποῤῥωτέρω, late forms for πρόσω, πρόσωθεν, and προσωτέρω. C 195 E, CXXIV 214 B, CCXXXVI 363 A, et passim.

ποταπός, a late form for ποδαπός. CLVI 246 D, CLXXVIII 264 B, CCXXXVII 366 A, CCXXXIX 368 C.

σιωπάω—σιωπήσω, a late future for σιωπήσομαι. XX 97 D.

στήκω, a late present for ἵστημι, formed from the perfect, ἕστηκα. CCLI 388 C, CCLX 400 A, B. Also συστήκω for συνίστημι. CLXXXVIII 272 A.

τιθασσός, a late form for τιθασός. X 92 B.

ὑγεία, a late form for ὑγίεια, often in non-Attic Inscriptions, in Plut., Polyb., etc., but never in Attic. XI 92 D, CXXXVI 227 D, CCXXXVI 364 C, CCCXXIII 448 D.

ὑποστορέννυμι—ὑπεστόρεσμαι, a late passive perfect for ὑπέστρωμαι. XIV 93 D.

ὑπόχρεοι, a late form of the plural of ὑπόχρεως. CCCI 438 D.

φιλοπρωτία, a late form for φιλοπρωτεία, cited in no other author. XXIV 108 B.

χρῆμα, a late use of the singular for χρήματα, meaning *money*. This usage occurs also in Diod. 13, 106, Lucian V. H. 1, 20, Acts Ap. 4, 37. CVIII 201 D.

ψύγω, a late form for ψύχω. XCI 182 E, CCLVIII 392 E.

3. Unusual and Irregular Forms of Words.

ἀνεκτή, an adjective of two endings in Classical Greek; later, Diog. 2, 36, of three endings. LI 144 B, CCIV 304 D.

δεδοικώς, used by Attic poets for δεδιώς, but rare in good prose. XXV 104 A.

διάττω, an Attic form for διαΐσσω. CXCVI 287 B.

εἶπον—εἶπαν and εἴπαμεν, first aorist forms are used mostly in Ionic prose, except the second persons, which are common in Attic. In the New Testament both the first and the second aorist forms are found.[9] LII 145 D, XCII 184 B.

ἐξείργω, an Attic form for ἐξέργω. CLXII 253 C. Also περιείργω for περιέργω. XIV 93 D.

ἑστάναι, a perfect infinitive found only in late writers. XCII 185 C.

[9] Cf. Robertson, p. 338.

εὐποιεῖν, a faulty form for εὖ ποεῖν. LXXXVI 178 D, CLXXVII 263 E.

ἔφθη, an epic aorist of φθάνω, which is used also in Attic for ἔφθαξα. CL 241 B.

ἦρι, the contracted form of ἔαρι used by Tragic poets and in later Greek. XIII 93 A, XLVIII 142 A. The uncontracted nominative, ἔαρ, occurs in XX 97 D and CXCIII 286 A.

καθόσον, for καθ' ὅσον. In the best editions now written divisim. CLXXXV 267 B.

λιμπάνω—ἀπολιμπάνω, διαλιμπάνω, ἐλλιμπάνω, and καταλιμπάνω occur frequently for the similar compounds of λείπω. This form is very rare in Attic,[10] but among the Atticists is used by Aelian.[11] Instances in the Letters are: CV 199 D, διαλιμπάνω; CXXXV 226 E, καταλιμπάνω; CXCIII 285 D, ἀπολιμπάνω; CCIII 302 B, ἐλλιμπάνω; et passim.

οὐρανοί, the plural form is never used by classical writers. CXXXIX 231 C, CL 240 C, et passim.

πετασθήσομαι, future passive of πετάννυμι. The simple verb rarely occurs except in the aorist active and passive, and the perfect passive. CXL 232 C.

πόμα, a form of πῶμα used by Pindar and late poets, and in late prose, but only as v. l. in correct writers. The genuine Attic form is πῶμα. XXII 99 D.

ῥᾷος, formed erroneously by grammarians from ῥᾶον (Comp.), instead of ῥάδιος. CXXIII 213 E.

σήμερον, for the familiar Attic form τήμερον. CXXX 222 E, CLV 244 B, CCXXIV 343 C.

σμικρότατος, for the form without the σ. σμικρός is the old Ionic form, used also in old Attic poetry and prose; and by Plato and Xenophon, who employed archaic forms frequently.[12] The positive form, σμικρός, does not appear in the Letters, but the superlative occurs in XCIX 193 E, C 196 A, CXL 233 B. σμικρότης occurs in CCXXIX 352 D, CCXLIII 375 A, II 74 A; σμικρῶς in CCXXXI 354 A.

[10] Kühner-Blass-Gerth I, 2, p. 476.
[11] Schmid III, p. 42.
[12] Cf. Ibid. III, p. 18.

συνειδήσω, a rare future form for *συνείσομαι*, found in Isocr. 5 B. LXXIV 169 B.

In addition to these special changes the few following general variations from classical forms may be mentioned.

The verbs *βούλομαι* and *δύναμαι* in later Attic took the augment *η-* instead of *ε-*.[13] The Atticists and the *κοινή* used both forms.[14] Basil, in every instance uses the augment *η-* for the aorist of *δύναμαι*. Cf. LXIII 157 B, CXXXIX 231 B, CXLVIII 238 A, et passim. For *βούλομαι* the augment *η-* is found for the aorist in LXVIII 161 A, CCXCIX 435 D, and CCCXIV 444 D; and for the imperfect, in XCVIII 192 D, CLXXXVIII 273 A, and CCXXIII 341 E. Elsewhere both for the aorist and imperfect *ε-* is employed as the augment.

Among the Atticists the forms *γίγνομαι* and *γιγνώσκω* are found together with the later forms *γίνομαι* and *γινώσκω*.[15] In the Letters the shortened non-Attic *γίνομαι* and *γινώσκω* occur in every instance except one, viz., CCXXIX 352 B, where *γίγνεσθαι* is used.

In the development of the language the Attic *ττ* gradually gave place to the Ionic *σσ*, and in the *κοινή σσ* was generally used; but with many words both forms continued to appear.[16] Among the Atticists, however, *σσ* yielded to *ττ*.[17] Basil, as a rule, uses *ττ*, but does not reject *σσ* entirely. The *σσ* appears most frequently in the two words, *θάλαττα* and *γλῶττα*. These two words occur often, at one time with *ττ*, at another with *σσ*. *γλῶττα* is found twenty-six times, fourteen times with *σσ* and twelve with *ττ*. *θάλαττα* is used twenty-two times, twenty-one times with *σσ* and once with *ττ*. It is peculiar to note that the one instance of the *ττ* form occurs in the same paragraph as one with a *σσ* form, viz., LXXXII 175 C, *πῆ μὲν ἐκ τῆς ἔξωθεν αἰτίας βιαίως κινούσης τὴν θάλατταν, . . . ἐπιτιμῆσαι τῷ ἀνέμῳ καὶ τῇ θαλάσσῃ*. Very similar to this is the example in C 195 E, *ὡς ἂν ἴδοιεν οἱ θαλαττεύοντες πυρσὸν ἐν πελάγει πόῤῥωθεν φρυκτωρούμενον, ἄλλως τε κἂν ἀγριαίνουσά πως τύχοι ἡ θάλασσα ὑπ' ἀνέμων*.

[13] Cf. Smyth, 430.
[14] Cf. Schmid IV, p. 590.
[15] Cf. Ibid. IV, p. 579.
[16] Cf. Brugmann, p. 115.
[17] Cf. Schmid IV, p. 579.

Besides these forms with σσ and all occurrences of the word τέσσαρες, there are only about fourteen instances of σσ forms in the Letters.

With regard to words having ρρ or ρσ the Atticists use both forms.[18] The later spelling of ρρ for ρσ is generally found in the Letters. However, in XXVI 105 D, ἀπεφθάρσησα occurs, and in CLXII 253 B, θαρσῶν is met with.

In the endings of the verbs a few irregularities occur. The infinitive of contract verbs in -άω has always the ι subscript, e. g. LXXIII 166 D, τιμᾷν, LXXIV 168 D, ἀπαντᾷν, XCIV 188 C, ζῇν. The second person singular of all verbs has the ending -η in preference to -ει, except in βούλει and οἶει, e. g., LXIX 162 B, ὑποδέξῃ; LXXIII 167 B, παρέσῃ; LX 155 B, βούλει. -ει is sometimes called Attic and Ionic in contrast to -η of the other dialects, including the κοινή.[19] The endings of the imperative in the third person plural changed from -ντων and -σθων in the prose after Thucydides, in Euripides, and in inscriptions after 300 B. C., becoming -τωσαν and -σθωσαν.[20] Basil uses these forms throughout his Letters. In both the endings of the second person and the endings of the imperative, Basil's usage agrees with that of the Atticists.[21]

Conclusion to Part II.

In summing up the main features of Basil's vocabulary, it will be noted that Basil was not a coiner of words. Only about twenty-six words appear to be ἅπαξ εἰρημένα; and it is probable that when more of the works of the early Church Fathers have been studied, many of our apparent ἅπαξ εἰρημένα will be found in them. The Byzantine words, too, which seem to occur for the first time in literature in Basil's Letters, may have been, and probably were, common to the spoken language.

Of the late periods which furnished words to Basil, the Alexandrian (circa 283-146 B. C.) does not offer a large number of verbs. Practically all of the verbs from this period are taken from the Septuagint, and the majority of them are formed by the compo-

[18] Cf. Ibid.
[19] Cf. Smyth, 628.
[20] Cf. Ibid. 466, 3.
[21] Cf. Schmid IV, p. 588 f.

sition of a preposition with an older verb. Of the Roman period (circa 146 B. C.–330 A. D.) a much larger number of verbs appear. As in the preceding age, they are, as a rule, formed by prefixing a preposition to an older verb, even to many verbs which are already compounded. Verbs from the Byzantine period are very rare; poetic verbs are not common.

The substantives from the Alexandrian period are more numerous than the verbs. Especially do we find abstract nouns derived from verbs and ending in *-μός, -σις,* and *-εία.* Nouns in *-μα* denoting the result of an action are also rather frequent. Only eight nouns derived from nouns are found. More numerous are those derived from adjectives, of which the principal class is the abstract noun in *-ία.* Four nouns only of this period are formed by composition. The Roman period shows an increase in the number of nouns contributed. The suffixes of the nouns derived from verbs are practically the same as for the Alexandrian period, with the exception that the class of nouns in *-της,* denoting agent, is much larger. The number of nouns derived from nouns and adjectives is increased, but neither class forms a large group. During this period are also found a number of neuter adjectives with the article, used as abstract nouns. The nouns formed by composition increased considerably during the Roman period. As the Byzantine period furnished few verbs, so it also furnished few nouns. The number of poetic nouns in the Letters is relatively small.

The adjectives of the Alexandrian period are few. The largest class among them is that of the verbal in *-τός.* In the Roman period the number of verbals in *-τός* is much smaller than in the preceding period in proportion to the number of new words. The adjectives in *-ικός* derived from nouns are by far the largest class of the derivative adjectives. Compound adjectives are numerous, especially those formed by means of the inseparable prefix *α-.* The Byzantine period contributes only five adjectives, two derivative and three compound. Poetic adjectives are few.

About seventy adverbs, all except twelve formed from adjectives, are contributed by the Roman period. Very few adverbs are found belonging to either the Alexandrian or the Byzantine periods.

Basil used words frequently in their changed meaning. Both the words which have a distinct ecclesiastical meaning besides the

original meaning of the word, and the classical words which in the later periods took on new meanings, not ecclesiastical, are very common. Words of the Alexandrian and Roman periods which have acquired a new meaning are rare. A few words have been used by Basil with a meaning not found elsewhere. These changes in meaning had probably taken place in the spoken language, and Basil in his letters would be inclined to use words of the spoken language. The Christian expressions are quite numerous in the Letters, but the majority of them are stock phrases found in the Old or New Testament or in the writings of other Church Fathers.

Few of Basil's words are derived from foreign languages. Seven are taken over from the Hebrew; one probably from the Semitic; and fourteen from the Latin. There is one hybrid, *πάγαρχος*, compounded from a Latin word and a Greek word.

According to the custom of the time Basil used titles excessively. Among them some, viz., *ἀγάπη, θεοσέβεια, ὁσιότης*, and *σύνεσις* are applied to bishops for the most part. In addressing the clergy of lower ranks *εὐλάβεια* is the ordinary title. For laymen *εὐγένεια, ἡμερότης, καλοκἀγαθία, λογιότης*, and *χρηστότης* are common titles. Titles frequently used for both clergymen and laymen are: *κοσμιότης, μεγαλόνοια, μεγαλοφνία, σεμνότης, τελειότης, τιμιότης*, and *φρόνησις*. Of the titles of distinction *θεοφιλέστατος* and *μακαριώτατος* are applied only to bishops, and *εὐλαβέστατος* only to clergy of lower rank. *ἀγάπητος, αἰδεσιμώτατος, θαυμάσιος*, and *θαυμασιώτατος* are used in speaking of both the clergy and laymen.

Owing to the difficulty of determining the rare words, very few have been cited from Basil's Letters.

With regard to the forms of words, in most instances Basil adopted the later forms both as to spelling and inflection. In this the *κοινή* and New Testament are represented, but the Atticistic tendency predominates.

PART III—STYLE.

This third part of my work deals with the figures found in St. Basil's Letters. The subject of the development of Greek Rhetoric and an explanation of the figures common to ancient Greek prose has been clearly and fully set forth by Campbell.[1] For this reason I have not thought it necessary to enter into a discussion of the subject.[2] My purpose here is merely to give as briefly as possible, the results of my investigation of the Letters. The same division of the figures has been adopted as was used by Campbell and Barry, viz., figures of redundancy, repetition, sound, vivacity, argumentation, minor figures of the Second Sophistic, Gorgianic figures, and figures of imagery.

A. Figures of Redundancy.

1. Periphrasis.

Basil's Letters use periphrasis occasionally, but with moderation. The most common form is probably that combined with antonomasia. *γίγνεσθαι* or *ποιεῖν* with a substantive in place of an active form of the verb is found at times, as well as *εἰμί* with the participle. Groups of words appear too, where a simple verb, noun, or adjective would suffice.

Examples of periphrasis in the Letters are:

CCXLIII 374 E, *ὁ κοινὸς τῶν ψυχῶν ἡμῶν ἐχθρός* = *ὁ διάβολος.*
CCLXIX 416 C, *τῷ λουτρῷ τῆς παλιγγενεσίας* = *τῷ βαπτίσματι.*
X 92 A, *μᾶς ἐγκρατεῖς γένωνται* = *μᾶς ἐγκρατήσωσι.*
CCXVII 325 A, *ἤμην διαλεχθείς* = *διελέχθην.*
CCLI 386 B, *οὐδέποτε τῆς μνήμης ἡμῶν ἐξεβάλομεν* = *οὐδέποτε ἐπελαθόμεθα.*

[1] J. M. Campbell, The Influence of the Second Sophistic on the Style of the Sermons of St. Basil the Great. Vol. II of the Catholic University of America Patristic Series.

[2] On the subject of Greek figures of speech cf. also Barry and Volkmann.

XV 94 E, *τὴν ἐκ φύσεως ἐνυπάρχουσάν σοι πρὸς πάντας ἡμερότητα = τὴν φυσικὴν ἡμερότητα.*

LXXIV 169 B, *ὄψει λαβεῖν = ὁρᾶν.*

Cf. also LII 144 E, CLVIII 247 C, CLXI 252 B, CCLVI 390 E, CCLXIX 415 B, CCCXXVI 450 A, et passim.

2. Pleonasm.

Pleonasm, like periphrasis, is not a striking figure of style in Basil's Letters. It occurs principally in consolatory, hortatory, and pastoral letters.

Examples of pleonasm in the Letters are:

V 77 B, *οἴκου λαμπροῦ διαδοχή, ἔρεισμα γένους, πατρίδος ἐλπίς, γονέων εὐσεβῶν βλάστημα.*

XXIII 101 E, *τὰ δυσχερῆ καὶ δυσάντητα τῆς στενῆς καὶ τεθλιμμένης ὁδοῦ.*

LXXXIV 176 E, *ἀλλ' ἀπώκνησα καὶ ἀνεδύην.*

XC 181 C, *ὁμονοίας καὶ συμπνοίας ἀπόδειξιν ἔχοντα.*

CCC 437 B, *Θεὸς ὁ τὰ ἡμέτερα οἰκονομῶν, ὁ τὰς τῶν χρόνων ὁροθεσίας ἑκάστῳ νομοθετῶν, ὁ ἀγαγὼν εἰς τὴν ζωὴν ταύτην, αὐτὸς καὶ μετέστησεν.*

Cf. also VI 79 D, LXXXII 175 D, CCVII 311 B, CCXLIV 376 C, CCXLVII 383 D.

3. Arsis and Thesis.

The figure of arsis and thesis is much more frequent in the Letters than either of the preceding figures. This is especially true of the negative-positive variety, which is about eight times as common as the positive-negative.

Examples are:

a. Negative-positive.

XVIII 96 C, *οὐ δι' ἑαυτὸν αἱρετός, ἀλλὰ δι' ἀπόλαυσιν ἀγαθῶν προσδοκωμένων.*

LIX 154 B, *οὐ γὰρ ἵνα λυπήσω, τοῖς λόγοις κέχρημαι, ἀλλ' ἵνα παύσω τὰ λυπηρά.*

LXX 164 C, *οὐ γὰρ οἰκοδομημάτων γηΐνων καταστροφήν, ἀλλ' ἐκκλησιῶν ἅλωσιν ὀδυρόμεθα· οὐδὲ δουλείαν σωματικήν, ἀλλ' αἰχμαλωσίαν ψυχῶν.*

CLXXXV 267 B, *οὐχ ὅτι αὐτὸς ἄξιός εἰμι μνήμης τινὸς δεξιᾶς, ἀλλ' ὅτι ἡ σὴ ψυχὴ πλουτεῖ ἐν τῇ τῆς ἀγάπης περιουσίᾳ.*

V 78 C, *οὐκ ἀπεστερήθημεν του παιδός, ἀλλ' ἀπεδώκαμεν τῷ χρήσαντι· οὐδὲ ἠφανίσθη αὐτου ἡ ζωή, ἀλλ' ἐπὶ τὸ βέλτιον διημείφθη· οὐ γῆ κατέκρυψε τὸν ἀγαπητὸν ἡμῶν, ἀλλ' οὐρανὸς ὑπεδέξατο.*

Cf. also II 72 D, IX 90 C, XX 98 A, LXXIV 168 C, CII 197 D, CXIX 211 B, CXXXV 227 A, et passim.

b. Positive-negative.

V 78 B, *ὥστε ἐπὶ πασι προσκυνειν αὐτοῦ τὴν φιλανθρωπίαν ὀφείλομεν, καὶ μὴ δυσχεραίνειν.*

LIX 153 D, *αὐτὸς τους ἄλλους καθηγούμενος ἐπὶ τὰ βέλτιστα, ἀλλ' οὐχὶ ἀκολουθῶν ἑτέρῳ ἐφ' ᾧ μὴ δεῖ.*

LXIX 163 A, *ὥστε του λοιπού γνωρίζειν ἡμᾶς τοὺς ὁμόφρονας· καὶ μή, ὡς ἐν νυκτομαχίᾳ μηδεμίαν φίλων καὶ πολεμίων ἔχειν διάκρισιν.*

CCLXIV 408 A, *ἀποδώσει γάρ, καὶ οὐκ ἐγκαταλείψει ἡμᾶς εἰς τὸ παντελές.*

Cf. also CXXVIII 219 A, CLVI 245 C, CLX 250 A, CCX 317 C, CCXXIII 341 A.

In general Basil does not seem to be diffuse in his style in the Letters. Negative-positive arsis and thesis is the only figure of redundancy that occurs to any extent, and that is not noticeably common.

B. Figures of Repetition.

1. Anadiplosis.

Anadiplosis is a figure expressing intensity of feeling. It is clearly intentional and is usually very striking. The Letters contain only five instances of it. They are:

XCII 185 C, *ἐπείχθητε πρὸς ἡμᾶς, ἐπείχθητε ἤδη, ναὶ δεόμεθα.*

CXL 233 A, *προσδέχου γὰρ θλίψιν ἐπὶ θλίψει, ἐλπίδα ἐπ' ἐλπίδι, ἔτι μικρόν, ἔτι μικρόν.* This sentence also contains two examples of polyptoton.

CCIII 301 E, *μὴ ταυτα, ἀδελφοὶ τιμιώτατοι, μὴ ἀνάσχησθε τοῦτο.*

A very extended example with the repetition of the whole clause, CCIV 307 C, *μὴ ποιήσητέ με, . . . μή με ποιήσητε ταῦτα πρὸς πάντας ὑμων τοὺς κοινωνικοὺς ἀποδύρασθαι.* Similar to the preceding is the repetition of a sentence which gives the effect of anadiplosis in CCLX 398 B, *ἐργᾷ οὐν τὴν γῆν. δεινὴ τιμωρία, ἡ μετὰ τῶν μισούντων διαγωγή, σύνοικον ἔχειν πολέμιον ἄπαυστον ἐχθρόν. ἐργᾷ τὴν γῆν· τουτέστι,* etc.

2. Epanaphora.

Basil makes frequent but not excessive use of the artistic figure of epanaphora. More than four hundred examples are found in the Letters. About five-sixths of the number are of the twofold variety, but even among these many stand out as clear and forceful figures. Examples of the various kinds of epanaphora used by Basil are:

Two-fold with perfect parison and paronomasia: CXXV 215 E, *ὅτι ἕτερον μὲν τὸ γεννῆσαν φῶς· ἕτερον δὲ τὸ γεννηθέν.*

CLXIV 254 D, *ὅτι φανεροὶ μὲν οἱ διώκοντες. φανεροὶ δὲ οἱ διωκόμενοι.*

With perfect parison, homoioteleuton, and parachesis: CCIV 307 E, *συνεχεῖς μὲν τοῦ λαοῦ αἱ ἐπιμιξίαι· συνεχεῖς δὲ τοῦ κλήρου ἐπιδημίαι.*

Epanaphora of two words with sentence parison and rhetorical question: LVIII 151 E, *τρίτον τίς, εἰπέ μοι, τοῖς αὐτοῖς περιπίπτει δικτύοις; τρίτον τίς, τῇ αὐτῇ περιπίπτει πάγῃ;*

Three-fold epanaphora of two words: CXXV 215 D, *ἐν ἰδίᾳ μὲν ὑποστάσει τὸν Πατέρα· ἐν ἰδίᾳ δὲ τὸν Υἱόν· καὶ ἐν ἰδίᾳ τὸ Πνεῦμα τὸ ἅγιον.*

A five-fold repetition of *οὐ*: III 76 A, *οὐ συμβόλαιόν τι πρὸς αὐτὸν εἰπὼν ἐσχηκέναι, οὐ προσελθών μοι, οὐκ ἐπαιτιασάμενος, οὐ παρ' ἑκόντος ἀξιώσας λαβεῖν, οὐκ ἀπειλήσας εἰ μὴ λάβοι βιάσασθαι.*

Four-fold alternating epanaphora with antithesis, perfect parison, and paronomasia: CLIX 248 C,

ἡ μὲν γὰρ κτίσις δουλεύει, τὸ δὲ Πνεῦμα *ἐλευθεροῖ·*
ἡ κτίσις ζωῆς προσδεής ἐστι, τὸ Πνεῦμά *ἐστι τὸ ζωοποιοῦν·*
ἡ κτίσις διδασκαλίας προσδεῖται, τὸ Πνεῦμά *ἐστι τὸ διδάσκον·*
ἡ κτίσις ἁγιάζεται, τὸ Πνεῦμά *ἐστι τὸ ἁγιάζον.*

An interesting seven-fold example with perfect parison and asyndeton occurs in CLXXIII 261 D, *τὸ ἐν ἐγκρατείᾳ εὔτονον, τὸ ἐν προσευχαῖς φιλόπονον, τὸ ἐν φιλαδελφίᾳ συμπαθές, τὸ πρὸς τοὺς δεομένους κοινωνικόν, τὸ τοῦ φρονήματος καταβεβλημένον, ὁ συντριμμὸς τῆς καρδίας, τὸ τῆς πίστεως ὑγιές, τὸ ἐν σκυθρωπότητι ὁμαλόν.*

For further examples of epanaphora cf. LXX 164 C, LXXIV 168 C, CV 200 B, CLV 244 C, CCIV 305 E, CCXVII 326 D, CCLI 387 A, CCXCI 430 A, CCC 436 D.

3. Antistrophe.

Antistrophe, the contrary of epanaphora, is a figure which easily produces an artificial style if used frequently. It is of rare occurrence in the Letters, only about thirty-four instances of it having been noted.

Examples of antistrophe in the Letters are:

LXIX 163 A, *ὥστε μὴ ἔχειν ἀφορμήν, τοὺς θέλοντας ἀφορμήν.*

CLI 242 A, *ἐπειδή, φησί, μὴ γίνεται τὰ πράγματα ὡς βουλόμεθα, ὡς γίνεται, βουλόμεθα.*

CCXXXV 359 A, *ἐπειδὴ γὰρ παντὸς μὲν τοῦ κόσμου δημιουργὸς ὁ Θεός, μέρος δὲ κόσμου ἡμεῖς, καὶ ἡμῶν ἄρα δημιουργὸς ὁ Θεός.*

CCXXXV 359 D, *οὐ γὰρ καθ' ὃ οἶδα, κατὰ τοῦτο καὶ οὐκ οἶδα· ἀλλὰ κατ' ἄλλο μὲν οἶδα, κατ' ἄλλο δὲ ἀγνοῶ.*

In the same section, *ὅτι νῦν μὲν Ἐκ μέρους γινώσκομεν. ἆρα ἐκ μέρους τὴν οὐσίαν αὐτοῦ γινώσκομεν; οἱονεὶ μέρη τῆς οὐσίας αὐτοῦ γινώσκομεν.*

For further examples cf. XII 92 E, LII 146 B, C, CLX 249 A, CLXXIX 264 E, CCXLVII 383 D, CCLX 397 D, 398 E.

4. Anastrophe.

About fifteen examples of anastrophe, another figure of this class whose frequent use produces artificiality of style, are found in the Letters.

A double instance is found in CXC 283 C, *παρέχειν δὲ νῦν μὲν ἄρτου, νῦν δὲ κρέως· καὶ κρέως τοιοῦδε, ἢ πετεινοῦ, ἢ χερσαιοῦ· νῦν δὲ λαχάνου, καὶ λαχάνου τοῦ κατὰ τὴν ἐπιθυμίαν ἑκάστου.*

Other examples are:

CLXXVIII 272 D, *ὥστε τὸ τοιοῦτον ἀκούσιον. ἀκούσιον μέντοι, καὶ εἴ τις,* etc.

CCXXXIII 356 D, *ὥστε προηγούμενόν ἐστι τῷ νῷ τὸν Θεὸν ἡμῶν ἐπιγινώσκειν· ἐπιγινώσκειν δὲ οὕτως ὡς δυνατὸν γνωρίζεσθαι.*

CCXXXV 359 C, *οἶδας Τιμόθεον; οὐκοῦν ἐὰν Τιμόθεον οἶδας, οἶδας αὐτοῦ καὶ τὴν φύσιν.*

CCLXIV 408 A, *ὁ δίκαιος κριτὴς πότε ἀποδώσει. ἀποδώσει γάρ, καὶ οὐκ ἐγκαταλείψει ἡμᾶς εἰς τὸ παντελές.*

Cf. also LXXXIV 176 D, CCVIII 312 E, CCXXVI 348 D,

CCXXXIII 357 A, CCCVII 441 D. The remaining examples, imperfect, i. e., having a word intervening either at the end of the first or the beginning of the second clause, are: II 71 D, CLIX 248 B, CLXIV 254 D, CLXXV 263 A, CLXXXVIII 272 A.

5. Kuklos.

Like the two preceding, kuklos is a figure which cannot be used frequently without danger of artificiality. It appears ten times in the Letters.

Examples are:

CXXV 216 D, *δεῖ γὰρ ἡμᾶς βαπτίζεσθαι μέν, ὡς παρελάβομεν· πιστεύειν δέ, ὡς βαπτιζόμεθα· δοξάζειν δέ, ὡς πεπιστεύκαμεν.*

CCXL 369 A, *καὶ ἐπιστείλαντες ἡμῖν καλῶς ἐποιήσατε, καὶ διὰ τοιούτου ἀνδρὸς ἐπιστείλαντες.*

CCCXXXIV 452 A, *ὀρθὰ γράφε, καὶ χρῶ τοῖς στίχοις ὀρθῶς.*

Kuklos combined with anastrophe is found in CCXXXV 359 C, *οἶδας Τιμόθεον; οὐκοῦν ἐὰν Τιμόθεον οἶδας, οἶδας αὐτοῦ καὶ τὴν φύσιν.*

Cf. also XXVIII 108 E, CCXXXV 360 A. Imperfect examples are: II 70 D, CLXXXVIII 270 B, CCXXXIV 358 D, CLXXXIX 428 B.

6. Climax.

There are in the Letters, only two examples of climax, and these are not perfect. They are:

CXIII 206 B, *ὡς οὖν ἐν καιρῷ τοιούτῳ, μεγάλης χρεία τῆς σπουδῆς καὶ πολλῆς τῆς ἐπιμελείας, εὐεργετηθῆναί τι τὰς ἐκκλησίας. εὐεργεσία δέ ἐστιν ἐνωθῆναι τὰ τέως διεσπασμένα. ἕνωσις δ' ἂν γένοιτο, εἰ βουληθείημεν, ἐν οἷς μηδὲν βλάπτομεν τὰς ψυχάς, συμπεριενεχθῆναι τοῖς ἀσθενεστέροις.*

CCLI 388 B, *ὡς γὰρ παρελάβομεν παρὰ τοῦ Κυρίου, οὕτω βαπτιζόμεθα· ὡς βαπτιζόμεθα, οὕτω πιστεύομεν· ὡς πιστεύομεν, οὕτω καὶ δοξολογοῦμεν.*

With the exception of epanaphora none of the figures of repetition are common in the Letters — a fact consistent with the known lack of artificiality of his style.

C. Figures of Sound.

1. Paronomasia.

Paronomasia occurs frequently, about six hundred times, in Basil's Letters. It is found especially in the form of a word followed by another of the same root, but of a different part of speech.

Some examples are:

CXXIX 220 D, *τὸν Πατέρα πατρικῶς Υἱὸν εἶναι, τὸν δὲ Υἱόν, υἱϊκῶς Πατέρα.*

CXVIII 210 A, *ἔχω σε χρεώστην ὀφλήματος ἀγαθοῦ. ἐδάνεισα γάρ σοι χρέος ἀγάπης, ὁ χρή με ἀπολαβεῖν σὺν τόκῳ.*

II 71 C, *καὶ ἔρωτές τινες δυσέρωτες ἐκταράσσουσι.*

III 75 D, *χορευταῖς καὶ αὐληταῖς ἐχορήγει, οὐκέτι ἠξίου Δημοσθένης ἀλλὰ χορηγὸς ὀνομάζεσθαι.*

XI 92 C, *καὶ ὄντως τελείαν ἑορτὴν ἑορτάσαντες τῷ Κυρίῳ.*

XXIV 102 E, *τὰ φαινόμενα τῶν ἀφανῶν εἶναι σημεῖα.*

CCIV 305 D, *καὶ τὸ ἐκμελές τε καὶ ἐμμελές.*

CCXXVII 349 E, *παιδὶ φιλοπάτορι πατρὸς ἀγαθοῦ.*

For further examples cf. II 71 D, XVIII 96 B, XXII 99 B, LXII 156 D, LXIX 162 E, LXXII 166 B, LXXIV 169 C, LXXVI 171 C, CII 197 E, CXXXI 223 D, CC 298 D.

2. Polyptoton.

Polyptoton, a figure very similar to paronomasia, is found much less frequently than paronomasia. About two hundred and thirty instances have been noted in the Letters.

Examples are:

II 73 C, *ὅταν ἀπὸ εἰκόνων εἰκόνας γράφωσι.*

IX 91 B, *οὔτε οὖν φωτὸς πρὸς φῶς, οὔτε ἀληθείας πρὸς ἀλήθειάν ποτε.*

XXV 104 B, *μόνον μόνῳ διαλεχθῆναι.*

XCVIII 192 D, *ὄντως γὰρ μεγάλου ἐστίν, οὐ τοῖς μεγάλοις μόνον ἀρκεῖν, ἀλλὰ τὰ μικρὰ μεγάλα ποιεῖν τῇ ἑαυτοῦ δυνάμει.*

CXL 233 A, *πρυσδέχου γὰρ θλίψιν ἐπὶ θλίψει, ἐλπίδα ἐπ' ἐλπίδι.*

CLIX 248 A, *φῶς γὰρ ἐκ φωτός, καὶ Θεὸν ἐκ Θεοῦ, καὶ ἀγαθὸν ἐξ ἀγαθοῦ.*

A more extended example is in CCXXXII 355 A, *πᾶσα ἡμέρα γράμματα ἔχουσα τῆς θεοσεβείας σου, ἑορτὴ ἡμῖν ἐστι, καὶ ἑορτῶν ἡ μεγίστη. ὅταν δὲ καὶ σύμβολα ἐπιφέρηται ἑορτῆς, τί ἄλλο χρὴ*

ὀνομάζειν, ἢ οὐχὶ ἑορτὴν ἑορτῶν, ὥσπερ ὁ παλαιὸς νόμος σάββατα σαββάτων προσαγορεύειν εἰώθει.

For further examples cf. V 77 E, VI 79 C, XXII 98 B, XXVIII 108 C, LXVIII 161 A, CXXVIII 219 A, CXXXIX 231 D, E, CLXXXIII 266 B, CCXXIII 341 E, CCXXXVI 361 B.

3. Alliteration.

Alliteration, although not used excessively, is, nevertheless, of rather frequent occurrence. Excluding alliteration of two words, about three hundred examples of it, principally of three words, have been found in the Letters.

Examples are:

With assonance: II 71 E, *καὶ γενέσθαι ἄπολιν, ἄοικον, ἀνίδιον, ἀφιλέταιρον, ἀκτήμονα, ἄβιον, ἀπράγμονα, ἀσυνάλλακτον, ἀμαθῆ τῶν ἀνθρωπίνων διδαγμάτων.*

With paronomasia and polyptoton: LXXXIV 177 B, *ἀρχὰς ἐξ ἀρχῶν ἀμείβων, καὶ ἄλλοτε ἄλλους ταῖς ἐπιστασίαις εὐεργετῶν.*

With polyptoton: CCIII 301 E, *ἀπὸ περάτων τῆς γῆς εἰς πέρατα περιφέρεσθαι, καὶ πάντας πᾶσι πολίτας καὶ οἰκείους εἶναι.*

With paronomasia: CCX 314 A, *ὅπως πανδημεὶ πάντες περιχυθέντες ἡμᾶς.*

Other examples are:

CL 241 B, *ὁ δὲ τῷ περιερχομένῳ παρασχόμενος παντί, προσέῤῥιψε κυνί.*
CLXIV 254 E, *οὕτως αὐτὴν ἀπηνῶς ἀπ' ἀλλήλων ἀπεδιώξαμεν.*
CXCIII 286 A, *πᾶσα δὲ πνεύματος προσβολὴ πλείονα φέρει τὸν κίνδυνον.*
CCXXIII 338 D, *παρὰ τῆς μακαρίας μητρός μου καὶ τῆς μάμμης Μακρίνης.*

Cf. also LI 143 D, CXXVI 217 D, CXXVIII 220 A, CXXXVI 228 A, CXL 232 C, CCIV 305 B, CCXLIV 381 B, CCLXV 411 B, CCLXXII 418 C.

4. Assonance, due to the inflectional quality of the language, allows no precise results. The majority of cases of apparent assonance are clearly not intentional.

Examples of assonance in the Letters are:

III 75 D, *παρ' ὃν ἐξέλυον καιρὸν τὸν κηρόν.*
XII 93 A, *τὰ μικρὰ γράμματα, σύμβολα ὄντα.*

Two examples, one immediately succeeding the other: XCIX 194 E,

ἀποδεξαμένου τὸν λόγον τοῦ ἐπισκόπου Μελετίου, καὶ τοῦ ἀδελφοῦ Διοδώρου, τοῦ συμπρεσβυτέρου (παρῆν γὰρ τοῖς γινομένοις), συνθέμενος ὁ αἰδεσιμώτατος ἀδελφὸς Θεόδοτος.

CXXXII 225 A, *τῷ ποθεινοτάτῳ καὶ εὐλαβεστάτῳ ἀδελφῷ, Σαγκτισσίμῳ, τῷ συμπρεσβυτέρῳ.*

CCVII 311 D, *ἀγρυπνίαι καὶ προσευχαὶ καὶ αἱ κοιναὶ ψαλμῳδίαι τετίμηνται.*

CCXXVI 346 A, *αὐτοῦ οὖν τούτου ἕνεκεν ἀπεστείλαμεν τὸν εὐλαβέστατον καὶ γνωσιώτατον ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ εὐαγγελίου Μελέτιον τὸν συμπρεσβύτερον, ὃς διηγήσεται ὑμῖν τὸν ἡμέτερον πόθον ὃν ἔχομεν ἐφ' ὑμῖν, καὶ τὴν μέριμναν τῶν ψυχῶν ἡμῶν.*

For further examples cf. I 70 A, II 72 A, XI 92 D, XXV 104 E, XXXII 112 A, LXVIII 161 A, LXIX 162 B, LXXXIX 180 C, CLXXXVIII 269 B, CCVII 310 C, CCXXXIX 368 A.

5. Parachesis.

The rarest of the figures of sound is parachesis, of which about forty-eight instances occur in the Letters.

Some examples are:

III 75 D, *καιρὸν τὸν κηρόν.*

XXV 104 B, *πόσου πόνου ἦν.*

LXXVIII 172 C, *συνήθει σεαυτοῦ συνέσει.*

XVII 96 A, *παράσχοι ὑμῖν ὁ Κύριος πᾶσαν εὐθηνίαν οἴκου, καὶ εἰς παῖδας παίδων τὴν εὐλογίαν διαβιβάσαι.*

CCXIV 322 E, *ἡ ἀγαθότης, ἡ θεότης, . . . τῆς πατρότητος, ἢ τῆς υἱότητος.*

CCLX 399 B, *στένοντα καὶ τρέμοντα.*

Combined with perfect parison and homoioteleuton: II 73 D,

ἐρωτᾷν μὲν ἀφιλονείκως,
ἀποκρίνεσθαι δὲ καὶ ἀφιλοτίμως. . . .
μανθάνειν δὲ ἀνεπαισχύντως,
καὶ διδάσκειν ἀνεπιφθόνως.

Cf. also II 71 C, XXII 100 D, XXVIII 108 B, CLXIV 254 E, CCLXV 409 A, CCLXXVIII 422 D.

The figures of sound, as a whole, are freely employed by St. Basil in his Letters. Though not disagreeably obtrusive, yet they are evident enough to show that St. Basil was influenced by the

Sophistic tendency of his age, but never so far as to allow matter to yield to form.

D. Figures of Vivacity.

1. Asyndeton.

Asyndeton, especially when prolonged, lends much vividness to a style. Basil, though he furnishes several striking examples, does not show a fondness for this manner of securing vividness. About forty-six instances have been noted in the Letters.

Examples are:

Clause asyndeton followed by polysyndeton: XCVI 190 A, *ἀληθῆ φύλακα τοῦ δικαίου· εὐπρόσιτον τοῖς ἀδικουμένοις· φοβερὸν τοῖς παρανομοῦσιν· ἴσον καὶ πένησι καὶ πλουσίοις.*

Asyndeton followed by asyndeton: CV 200 A, *Πατέρα τὴν πάντων ἀρχήν· Υἱὸν μονογενῆ, ἐξ αὐτοῦ γεννηθέντα, ἀληθινὸν Θεόν, τέλειον ἐκ τελείου, εἰκόνα ζῶσαν, ὅλον δεικνύντα ἐν ἑαυτῷ τὸν Πατέρα· Πνεῦμα ἅγιον, ἐκ Θεοῦ τὴν ὕπαρξιν ἔχον, τὴν πηγὴν τῆς ἁγιότητος, δύναμιν ζωῆς παρεκτικήν, χάριν τελειοποιόν, δι' οὗ υἱοθετεῖται ἄνθρωπος καὶ ἀπαθανατίζεται τὸ θνητόν, συνημμένον Πατρὶ καὶ Υἱῷ κατὰ πάντα ἐν δόξῃ καὶ ἀϊδιότητι, ἐν δυνάμει καὶ βασιλείᾳ, ἐν δεσποτείᾳ καὶ θεότητι.*

Fifteen-fold asyndeton: CXV 208 A, *τοῦτο δὴ τοῦτο, ἄθηλυ, ἄνανδρον, γυναικομανές, ἐπίζηλον, κακόμισθον, ὀξύθυμον, θηλυδριῶδες, γαστρίδουλον, χρυσομανές, ἀπηνές, κλαυσίδειπνον, εὐμετάβλητον, ἀμετάδοτον, πάνδοχον, ἀπροσκορές, μανικὸν καὶ ζηλότυπον.*

Nine-fold: CCXXXIII 356 E, *ἔστιν ἐν αὐτῷ τὰ ἀγνοούμενα· ἀστέρων, φύσις, μεγέθη τούτων, διαστήματα, κινήσεις, συνδρομαί, ἀποστάσεις, αἱ λοιπαὶ σχέσεις, αὐτὴ ἡ οὐσία τοῦ στερεώματος, τὸ βάθος τὸ ἀπὸ τῆς κοίλης περιφερείας ἐπὶ τὴν κυρτὴν ἐπιφάνειαν.*

Cf. also LI 144 A, LIX 153 D, XCII 185 B, CLXXIII 261 D, CCIV 307 B, CCXXXIII 356 B.

2. Polysyndeton.

Polysyndeton, although more frequent than asyndeton, is not a marked feature of Basil's Letters. The two-fold variety is rather common, about three hundred and fifty instances having been found. Ninety-four examples of more prolonged forms were noted, with only a few excessively drawn out.

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Some examples are:

Two-fold followed by two-fold: CCXVIII 330 E. *καὶ νυκτὸς καὶ ἡμέρας, καὶ δημοσίᾳ καὶ ἰδίᾳ.*

Three-fold: II 72 A, *ἐπιθυμίαι καὶ ὀργαὶ καὶ φόβοι καὶ λύπαι.*

Four-fold: CVII 201 B, *ἀνθρώπου καὶ χρηστοῦ καὶ περὶ ἡμᾶς διακειμένου, καὶ Θεὸν φοβουμένου, καὶ παῤῥησίαν ἀμύθητον ἔχοντες πρὸς τὸν ἄρχοντα.*

Eight-fold followed by three-fold: CLXXXVIII 276 A, *φάλαιναι, καὶ ζύγαιναι, καὶ δελφῖνες, καὶ φῶκαι, καὶ προσέτι ἵπποι, καὶ κύνες, καὶ πρίονες, καὶ ξιφίαι, καὶ οἱ θαλάσσιοι βοῦς· εἰ δὲ βούλει, καὶ ἀκάληφαι, καὶ κτένες, καὶ τὰ ὀστρακόρινα πάντα.*

Two-fold, the first member embracing a two-fold, the second a four-fold, and the third a three-fold polysyndeton: CCLXI 402 D, *σαρκὸς μὲν οὖν ἴδιον, τὸ τέμνεσθαι, καὶ μειοῦσθαι, καὶ διαλύεσθαι· καὶ πάλιν σαρκὸς ἐμψύχου, τὸ κοποῦσθαι, καὶ ὀδυνᾶσθαι, καὶ πεινᾷν, καὶ διψᾷν, καὶ ὕπνῳ κρατεῖσθαι· ψυχῆς δὲ σώματι κεχρημένης, λύπαι, καὶ ἀδημονίαι, καὶ φροντίδες, καὶ ὅσα τοιαῦτα.*

Cf. also LII 146 D, LXI 156 A, XCIX 195 A, CXIII 206 A, CLV 244 C, CCXXIV 357 B, CCLXV 410 A, CCLXXI 417 B.

3. Rhetorical Question.

Rhetorical questions, an effective means of enlivening a style and making remarks emphatic, occur about one hundred and ninety-eight times. A larger proportion could scarcely be expected in such writings.

Examples of rhetorical questions in the Letters are:

I 70 B, *καὶ τί δεῖ τὰ πολλὰ λέγειν;*

V 77 C, *ταῦτα ποίαν ἀδάμαντος φύσιν οὐχ ἱκανὰ ἐκλῦσαι, καὶ εἰς συμπάθειαν ἀγαγεῖν;*

LXXI 165 B, *οὓς γὰρ οὐκ ἔπεισεν ὁ μακρὸς χρόνος, πῶς συμπείσει ἐπιστολὴ βραχεία;*

CI 197 C, *εἰ δὲ ἀρχὴ τοῦ ἀληθινοῦ βίου τοῖς κατὰ θεὸν ζῶσίν ἐστι τὸ τῶν δεσμῶν τούτων τῶν σωματικῶν τὴν ψυχὴν ἐκλυθῆναι· τί λυπούμεθα, ὡς καὶ οἱ μὴ ἔχοντες ἐλπίδα;*

LXVI 159 B, *τίς οὖν ταῦτα διαπράξασθαι τῆς σῆς συνέσεως δυνατώτερος; τίς συνιδεῖν τὸ δέον ὀξύτερος; τίς ἐνεργῆσαι τὰ χρήσιμα πρακτι-*

κώτερος; τίς πρὸς τὴν καταπόνησιν τῶν ἀδελφῶν συμπαθέστερος; τίς τῆς σεμνοτάτης σου πολιᾶς πάσῃ τῇ δύσει αἰδεσιμώτερος.

For further examples see LXIII 151 E, LXXIV 169 C, LXXXVI 179 A, CCXXXII 355 A, CCLXV 409 C, CCXXXV 359 D.

4. Exclamatio.

Another figure which gives vividness to the style of an author is exclamatio. This is not a favorite devise with Basil who uses it only eight times.

Examples are:

VI 79 A, *ὦ συνάντημα πονηροῦ δαίμονος, πόσον ἴσχυσε κακὸν ἐξεργάσασθαι; ὦ γῆ, τοιοῦτον ἀναγκασθεῖσα ὑποδέξασθαι πάθος*; This is combined with the rhetorical question, making it still more effective.

XXIX 109 D, *ὦ τῆς δεινῆς ὄντως καὶ σκυθρωπῆς ἐρημίας.*

LI 143 D, *ὦ τῆς ἀναιδείας τῶν πάντα φθεγγομένων ῥαδίως! ὦ τῆς κατα φρονήσεως τῶν τοῦ θεοῦ κριμάτων!*

CCXXIII 339 B, *ὦ τοῦ καινοῦ δράματος!*

The remaining instances are: IV 76 D, XXVIII 107 D, XXIX 109 C, CCLXXI 417 B.

5. Parenthesis and Hypostrophe.

Parenthesis, a device which if too frequent or too prolonged breaks the continuity of the thought, appears about seventy times in the Letters, and it is followed by hypostrophe in only two of the instances. However, hypostrophe is used six times elsewhere, after a succession of subordinate or explanatory clauses, to recall the main thought.

Examples of parenthesis are:

IX 90 C, *οὗτός ἐστιν (ὅσα γε ἡμεῖς ἴσμεν), ὁ πρῶτος ἀνθρώποις τὰ σπέρματα παρασχών.*

XXV 103 D, *σε τὴν φίλην κεφαλὴν (πῶς ἂν εὐφήμως εἴποιμι;) οὐχ ὡς ἥδιστα μεμνῆσθαι ἡμῶν.*

XXV 104 A, *καὶ πάνυ (εἰρήσεται γὰρ τἀληθὲς) κατεγέλασα.*

CCLX 396 D, *ποσάκις, φησίν, ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; (ὁ Πέτρος ἐστὶ ὁ λέγων τῷ Κυρίῳ.) ἕως ἑπτάκις;*

Parenthesis followed by hypostrophe is seen in XXIV 103 A, *τοῦτο ἀξιοῦμεν (καὶ μὴ βαρέως δέξῃ, εἴ τι ἐν διδασκαλίας εἴδει λεχθήσεται παρ' ἡμῶν· τὰ γὰρ ἀσθενῆ τοῦ κόσμου, καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεός, καὶ δι' αὐτῶν πολλάκις οἰκονομεῖ τὴν σωτηρίαν τῶν σωζομένων)· ὅ γε μὴν λέγω καὶ παραγγέλλω, ἐκεῖνό ἐστι.* Cf. also CXXVI 218 A.

For further examples of parenthesis cf. XIV 93 C, XXIX 109 A, LI 144 A, LXX 163 D, CCCXX 446 E.

An instance of hypostrophe is CCLXXXV 425 C, *ὁ τῆς ἐκκλησίας φροντίζων, καὶ διὰ χειρὸς ἔχων τῶν κτήσεων τὴν ἐπιμέλειαν, αὐτός ἐστιν, ὃ τὴν ἐπιστολὴν ἐπιδιδούς σοι ταύτην, ὁ ἀγάπητος υἱὸς ὁ δεῖνα.*

Cf. also XXIV 102 C, XC 182 C, CLXXIII 261 B, D, CCLXVI 412 B.

6. Litotes.

Litotes as a means of producing emphasis is used rather frequently, about one hundred and twenty times, in the Letters—a frequency by no means obtrusive.

Examples are:

IV 76 C, *οὐδὲν ἀγεννὲς ἐφθέγξατο.*
XXXVI 114 C, *καὶ γὰρ καὶ κάμνει οὐ μετρίως.*
LI 144 A, *οὐ γὰρ ἀποκρύψομαι τἀληθές.*
LIX 153 C, *οὐ γὰρ ὀλίγος ὁ τῆς ζημίας χρόνος.*

Cf. also V 77 C, XIV 94 A, XXIX 109 E, LVIII 151 E, CXL 233 B, CC 298 B.

7. Irony.

Irony is a figure little used by Basil. Only three instances of it are found in the Letters. They are:

CCXLIV 379 C, *οἱ τῶν ἀγαθῶν τούτων ἄγγελοι μέχρις αὐτοῦ ἔφθασαν Ἑλλησπόντου.*

In the same section: *ὥστε σε μόνον ἀγέραστον τῆς τιμῆς ἐκείνης καταλιπεῖν.*

Basil is referring to charges made against him, *τῶν ἀγαθῶν τούτων*, and the fact that the bishop must have been *honored* with a notice of them.

CCLXI 402 C, *διὰ σοφιστικῶν ῥημάτων καὶ τῆς ἐκ τῶν Γραφῶν δῆθεν μαρτυρίας ἀνανεοῦσθαι.*

8. Optatio.

Optatio, another scheme for securing vividness, is not employed by Basil with much frequency. About twenty-one instances have been noted; e. g.,

LXXIX 169 B, *ἀλλ' εἴθε γὰρ ἦν οἷόν τε αὐτὸν ἐπιστάντα τοῖς πράγμασιν, ὄψει λαβεῖν αὐτὰ τὰ σκυθρωπά.*

CCLVI 390 D, *οὐκ ὑμῖν συναλγῶν, μὴ γένοιτο, ἀλλά,* etc.

Cf. also CXLIX 238 D, CCXXII 335 A, CCXXIII 337 A, CCXXIX 352 C, CCCXXV 449 E.

With the exception of exclamatio, irony, and optatio, which he seems as a rule to avoid, Basil uses the figures of vivacity moderately but effectively. These figures lend an emphasis and interest to his style which it would be difficult to acquire otherwise.

E. Figures of Argumentation.

Basil rarely employs the figures of argumentation in his Letters. Epidiorthosis, which occurs about twenty-nine times, is the most common.

Examples of it are:

CCLXIII 407 A, *ὧν τί ἂν γένοιτο καταγελαστότερον, μᾶλλον δὲ ἀλλοτριώτερον τοῦ εὐαγγελικοῦ δόγματος;*

CCLXXVI 421 B, *πάντως δὲ οὐδὲ τὴν ἡμετέραν ἀτιμάσεις πρεσβείαν· μᾶλλον δὲ τὴν τῆς σῆς πόλεως δι' ἡμῶν πληρουμένην.*

Cf. also LXVI 158 D, LXIX 161 D, LXXIV 168 E, CXLV 236 C.

Prokataleipsis is noted in CCXXXIV 357 A, *ἐὰν ἀποκρινώμεθα, ὃ οἴδαμεν, τοῦτο προσκυνοῦμεν· ταχεῖα παρ' αὐτῶν ἡ ἀπάντησις τίς ἡ οὐσία τοῦ προσκυνουμένου; ἐὰν δὲ ἀγνοεῖν ὁμολογήσωμεν τὴν οὐσίαν, πάλιν ἡμῖν περιτρέψαντες λέγουσιν, ὅτι οὐκοῦν ὃ οὐκ οἴδατε προσκυνεῖτε. ἡμεῖς δὲ λέγομεν, ὅτι τὸ εἰδέναι πολύσημον.* This argument and others following from it are continued throughout the letter.

Paraleipsis appears only once, viz., XXX 110 A, *νόσους μὲν ἐπαλλήλους καὶ χειμῶνος ἐπάχθειαν, καὶ πραγμάτων συνοχὴν παρίημι λέγειν.*

Three examples of prosopopoiia have been found in the Letters,

viz., a personification of poverty in IV 76 E, *προσθείη δὲ καὶ ἀπειλήν τινα· ὅτι, εἴ σε ἐνταῦθα πάλιν λάβοιμι, Σικελικὴν ἢ Ἰταλιῶτιν τρυφὴν ἀποδείξω τὰ πρότερα· οὕτω σε ἀκριβῶς τοῖς παρ' ἐμαυτῆς ἀμυνοῦμαι.* Cf. also IV 76 C. Another example is found in CCXLIII 372 E, *ἐπεὶ οὖν οὐ δύναται ἡ κεφαλὴ τοῖς ποσὶν εἰπεῖν, χρείαν ὑμῶν οὐκ ἔχω.*

Dialektikon, which lends strength and force to an argument, is, after epidiorthosis, the most common of these figures. It occurs about twenty-one times in the Letters. Examples are:

XXX 114 C, *τί οὖν ἐστιν ὃ παρακαλῶ; φυλαχθῆναι αὐτῷ τὴν παλαιὰν ἀπογραφήν.*

LXXIV 168 C, *τί δήποτ' οὖν ἐπιστέλλω νῦν, παρεῖναι δέον; ὅτι με κάμνουσα ἡ πατρὶς ἐπείγει πρὸς ἑαυτήν.*

Cf. also X 92 B, CLX 250 C, CLXIV 254 C, CCIV 304 D, CCXXI 334 C, CCXXXVI 361 E.

The figures of argumentation are an almost negligible quantity in the Letters and those of them which are more dramatic scarcely appear at all. Those which do occur, however, show Basil's skill in the use of such figures.

F. Minor Figures of Rhetoric.

1. Hyperbaton.

Hyperbaton in its common forms is frequent in Basil's Letters, but the more striking examples of it are few. Occasional instances are found of the transposition of an adjective for the sake of emphasis, but the commonest form is that of a verb inserted between a noun and its modifier.

Examples of hyperbaton are:

XLIX 142 B, *καὶ ὑμᾶς τὸν ἐπὶ τῇ τιμῇ ἡμῶν, ἣν ἐπὶ τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ Χριστοῦ τιμᾶτε ἡμᾶς μισθὸν τέλειον κομίσασθαι.*

CCXXXI 354 A, *ὀλίγας εὑρίσκω τοῦ γράφειν πρὸς τὴν θεοσέβειάν σου τὰς ἀφορμάς.*

CCLXV 408 C, *μεγάλην ἐν πᾶσιν εὑρίσκομεν τοῦ ἀγαθοῦ Θεοῦ τὴν περὶ τὰς ἐκκλησίας αὐτοῦ οἰκονομίαν.*

CCLXXXIV 425 A, *εἰ τῆς κοινῆς μετὰ πάντων ἀπολαύσειαν φιλανθρωπίας.*

CXXXV 226 C, *πολλοῦ μοι ἐφάνη καὶ χρόνου.*

Cf. also II 74 B, VI 79 C, CCXX 334 A, CCLV 390 B, CCLXXI 417 E, CCCXXVII 450 C.

2. Adjective-Substantive-Abstract.

About two hundred examples of the adjective-substantive-abstract, i. e., a phrase properly adjectival raised to substantive rank as an abstract noun, show Basil's liking for this figure. It is probably this figure that encouraged the formation of so many abstract nouns during this period.

Examples in the Letters are:

XCII 185 A, *τὰ κρυπτὰ τῆς αἰσχύνης.*

CXIV 207 A, *καὶ θεασάμενος αὐτῶν πολὺ μὲν τὸ φιλάδελφον καὶ τὸ περὶ ὑμᾶς ἀγαπήτικον, πολλῷ δὲ ἔτι πλέον τὸ φιλόχριστον καὶ τὸ περὶ τὴν πίστιν ἀκριβές τε καὶ εὔτονον.*

CLXIII 253 E, *τὸ τοῦ ἤθους εὐσταθές, καὶ τὸ τῆς τιμῆς ἀληθινόν, καὶ τὸ τῆς γνώμης ἐν πᾶσιν ἀκέραιον.*

CCLXI 402 E, *τὸ ἀνάγωγον τοῦ βίου καὶ πρὸς ἀρετὴν ἀγύμναστον.*

CCLXIII 405 B, *τὸ μὲν οὖν ἰταμὸν καὶ ἀναίσχυντον τῆς αἱρέσεως τῶν Ἀρειανῶν.*

Cf. also V 78 A, IX 90 E, XIV 94 B, XXIX 109 B, LI 144 A, LXXIII 167 C.

3. Paradox.

Basil is very restrained in his use of paradox, a favorite device among the sophists. Only four instances were noted in his Letters. They are:

CXXV 216 D, *ὅτι οὔτε ἀγέννητον λέγομεν τὸ Πνεῦμα τὸ ἅγιον· ἕνα γὰρ οἴδαμεν ἀγέννητον καὶ μίαν τῶν ὄντων ἀρχήν, τὸν Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· οὔτε γεννητόν.*

CXXIX 220 D, *τὸν Πατέρα πατρικῶς Υἱὸν εἶναι, τὸν δὲ Υἱὸν υἱϊκῶς Πατέρα.*

CCXXXV 359 C, *ἐγὼ δὲ καὶ οἶδα Τιμόθεον, καὶ οὐκ οἶδα.*

CCLX 400 A, *ὁ αὐτὸς καὶ ἀσθενεῖ καὶ δύναται.*

4. Hyperbole.

Hyperbole scarcely appears in Basil's Letters, except in the consolatory letters. In these there is usually a long eulogy on the deceased, containing extravagant hyperboles. Eight such examples of hyperbole were found; viz., in V 77 B, VI 79 A, XXVIII 106 D, 107 D, 108 A, XXIX 109 C, CCLXIX 416 A, CCC 436 D.

An example is, XXVIII 107 D, *σιωπᾷ μὲν γλῶττα, ποταμοῖς ἴσα τὰς ἀκοὰς ἐπικλύζουσα· καρδίας δὲ βάθος, οὐδενὶ τέως καταληπτόν, ὀνείρων ἀσθενέστερον, ὅσα γε πρὸς ἀνθρώπους, διπτάμενον οἴχεται. τίς ὀξύτερον ἐκείνου προϊδέσθαι τὸ μέλλον; τίς ἐν οὕτω σταθερῷ καὶ παγίῳ τῆς ψυχῆς ἤθει, ἀστραπῆς τάχιον τοῖς πράγμασιν ἐπελθεῖν ἱκανός; ὦ πόλις πολλοῖς μὲν ἤδη προειλημμένη πάθεσιν, ὑπ' οὐδενός γε μὴν οὕτως εἰς αὐτὰ τὰ καίρια τοῦ βίου ζημιωθεῖσα. νῦν ἀπήνθηκέ σοι κόσμος ὁ κάλλιστος· ἐκκλησία δὲ μέμνκε καὶ σκυθρωπάζουσι πανηγύρεις, καὶ τὸ ἱερὸν συνέδριον τὸν κορυφαῖον ἐπιποθεῖ, λόγοι δὲ μυστικοὶ τὸν ἐξηγητὴν ἀναμένουσιν, οἱ παῖδες τὸν πατέρα, οἱ πρεσβῦται τὸν ἡλικιώτην, οἱ ἐν τέλει τὸν ἔξαρχον, ὁ δῆμος τὸν προστάτην, οἱ βίου δεόμενοι τὸν τροφέα· πάντες αὐτὸν ἐκ τῶν οἰκειοτάτων ὀνομάτων ἀνακαλούμενοι, ἐπὶ οἰκείῳ πάθει, οἰκεῖον αὐτῷ καὶ προσήκοντα ἕκαστος τὸν θρῆνον αἴρουσιν.*

Other instances of hyperbole are:

LVIII 152 B, *ηὐξάμην ἂν λίθου καρδίαν ἔχειν.*

LXXV 170 E, *καὶ γεγενῆσθαι τὰ τῇδε ἐρημίαν δεινήν.*

XCII 185 C, *τίς θρῆνος τῶν συμφορῶν τούτων ἄξιος; ποῖαι πηγαὶ δακρύων κακοῖς τοσούτοις ἀρκέσουσιν.*

CLXIII 253 D, *εἶδόν σου τὴν ψυχὴν ἐν τοῖς γράμμασι.*

CLXIX 254 D, *τὸ αἷμα τῶν μαρτύρων ἄρδον τὰς ἐκκλησίας.*

5. Antonomasia.

Antonomasia, frequent but not excessive in the Letters, is really a form of periphrasis. It is, however, grouped separately as being one of the figures especially cultivated by the sophists of this age. I have noted about ninety-seven instances in the Letters.

Examples of names for God:

V 77 E, *τῷ ἀθλοθέτῃ.* CXV 207 E, *τὸν ἄνωθεν δικαστήν.* CVII 201 B, *ὁ ἅγιος.* CLXI 252 B, *ὁ Ὕψιστος.* CLXXXVIII 275 A, *ὁ τῶν κρυπτῶν γνώστης.* CCXXII 335 C, *τῷ βασιλεῖ τῶν αἰώνων.* CCLXV 410 B, *τὸν ἀμνὸν τοῦ Θεοῦ τὸν αἴροντα τὴν ἁμαρτίαν τοῦ κόσμου.*

Names for Satan:

VI 79 A, *πονηροῦ δαίμονος.* XXIII 102 B, *τὸν κοσμοκράτορα τοῦ σκότους τοῦ αἰῶνος τούτου.* CXXVIII 218 E, *τοῦ πονηροῦ.* CCXXVIII 352 A, *ὁ κοινὸς ἐχθρός.* CCXLVIII 384 B, *ἄγγελον σατάν.*

Names for death:

CCXCI 430 E, *τῆς ἀναγκαίας ἐξόδου.* CCC 436 C, *τὴν μακρὰν ταύτην καὶ ἀπευκταίαν σωπήν.*

Cf. also XI 92 E, LXI 155 E, CLXXIII 261 B, CCIII 300 C, CCXXIII 342 A, CCXLVII 383 E, CCLXIX 415 D, CCXCVI 434 B, CCLXI 402 B, CXCIX 293 C, CCLXIX 416 C.

6. Antimetathesis.

Basil practically neglected the very sophistic figure of antimetathesis. Only four instances of it were found in his Letters. They are:

LXXVI 171 B, *τὸ μὲν μέγεθος τῶν καταλαβουσῶν συμφορῶν τὴν πατρίδα ἡμῶν, αὐτὸν ἐμὲ ἠνάγκαζε, καταλαβόντα τὸ στρατόπεδον.*

CLXXXVIII 276 B, *ὁ δὲ Νεεμᾶν οὐχὶ μέγας παρὰ Κυρίῳ, ἀλλὰ παρ' αὐτῷ κυρίῳ αὐτοῦ.*

CCLXV 410 A, *καὶ πάλιν ἀρχιερέα τυπικὸν μετὰ τὸν ἀληθινὸν ἀρχιερέα.*

CCLXV 410 B, *ἄρτοι προθέσεως μετὰ τὸν ἄρτον τὸν ἐκ τοῦ οὐρανοῦ.*

Basil was not prolific in his use of the minor figures of the Second Sophistic in the Letters. The adjective-substantive-abstract and antonomasia appear in a moderate degree; but the remaining figures of this group he practically ignored.

G. Gorgianic Figures.

1. Parison.

The simple parison is the commonest form of this figure in the Letters. I have noted about eight hundred and eight examples. Of perfect parison two hundred eighty-nine examples were found, and of chiastic parison eighty-two examples. Sentence parison is rarer than any of the preceding forms, only thirty-three instances having been noted.

Examples of parison are:

With arsis and thesis: II 74 A, *οὐ διὰ τῆς εὐτραπελίας τὸ ἡδὺ θηρώμενον, ἀλλὰ διὰ τῆς εὐμενοῦς παρακλήσεως τὸ προσηνὲς ἔχοντα.*

With arsis and thesis and alternate epanaphora: V 78 C, *οὐκ ἀπεστερήθημεν τοῦ παιδός, ἀλλ' ἀπεδώκαμεν τῷ χρήσαντι· οὐδὲ ἠφανίσθη αὐτοῦ ἡ ζωή, ἀλλ' ἐπὶ τὸ βέλτιον διημείφθη· οὐ γῆ κατέκρυψε τὸν ἀγαπητὸν ἡμῶν, ἀλλ' οὐρανὸς ὑπεδέξατο.*

With epanaphora and homoioteleuton: XVIII 96 D, *μὴ τοίνυν ὑμᾶς ταραττέτω διαβολὴ ψευδής, μηδὲ φοβείτω τῶν κρατούντων ἀπειλή· μὴ γέλως λυπείτω καὶ ὕβρις τῶν γνωρίμων, μηδὲ κατάγνωσις παρὰ τῶν κήδεσθαι προσποιουμένων.*

With asyndeton: XCVI 190 A, *ἀληθῆ φύλακα τοῦ δικαίου· εὐπρόσιτον τοῖς ἀδικουμένοις· φοβερὸν τοῖς παρανομοῦσιν· ἴσον καὶ πένησι καὶ πλουσίοις.*

Cf. also IX 91 E, XXVI 105 D, XXVIII 108 C, LXVI 159 C, CLXXXV 267 B, CCXLIV 379 A, CCLXV 410 A.

Perfect Parison.

CCX 316 E, *ὅτι ὥσπερ ὁ τὸ κοινὸν τῆς οὐσίας μὴ ὁμολογῶν, εἰς πολυθεΐαν ἐκπίπτει· οὕτως ὁ τὸ ἰδιάζον τῶν ὑποστάσεων μὴ διδούς, εἰς τὸν Ἰουδαϊσμὸν ὑποφέρεται.*

With epanaphora and homoioteleuton: V 77 E, *ἅ τε εἴδομεν, ἅ τε ἀκούσαμεν.*

With homoioteleuton: CCXXIII 340 B, *ὅτι πατὴρ οὐ λήψεται ἁμαρτίαν παιδός, οὐδὲ υἱὸς λήψεται ἁμαρτίαν πατρός.*

Perfect parison followed by perfect parison with epanaphora and alternate antistrophe: CCLX 399 B, *τὸν ἄνδρα εἰς τραῦμα, καὶ νεανίσκον εἰς μώλωπα. ἄλλο οὖν τραῦμα, καὶ ἄλλο μώλωψ. καὶ ἄλλο ἄνηρ, καὶ ἄλλο νεανίσκος.*

Perfect parison followed by less perfect parison with epanaphora: CCLX 400 E, *ὅτι παρεστῶσα τῷ σταυρῷ, καὶ βλέπουσα τὰ γινόμενα, καὶ ἀκούουσα τῶν φωνῶν, μετὰ τὴν τοῦ Γαβριὴλ μαρτυρίαν, μετὰ τὴν ἀπόῤῥητον γνῶσιν τῆς θείας συλλήψεως, μετὰ τὴν μεγάλην τῶν θαυμάτων ἐπίδειξιν.*

Cf. also II 71 D, XVIII 96 C, XXVIII 107 E, LXXIII 167 A, CLV 244 C.

Chiastic Parison.

With epanaphora: VII 80 A, *ἐλάττων μέν ἐστι τῆς διανοίας τοῦ λέγοντος, ἐλάττων δὲ τῆς τοῦ ἐπιζητοῦντος ἐπιθυμίας.*

XIX 97 B, *ὁμοῦ μὲν ἀποτινύντες τῆς προσηγορίας τὸ χρέος, ὁμοῦ δὲ ἀφορμὴν δευτέρων γραμμάτων παρέχοντες.*

XXV 104 D, *πρὸς τοὺς ἀνόμοιον κατ' οὐσίαν τολμήσαντας εἰπεῖν τὸν Υἱὸν καὶ Θεὸν τῷ Θεῷ καὶ Πατρί, ἢ πρὸς τοὺς κτίσμα καὶ ποίημα εἶναι τὸ Πνεῦμα τὸ ἅγιον βλασφημήσαντας.*

With epanaphora, polyptoton, and parachesis: CLIX 248 B, *ἀκόλουθον τῷ βαπτίσματι τὴν ὁμολογίαν τῆς πίστεως παρεχόμεθα, ἀκόλουθον δὲ καὶ τὴν δοξολογίαν τῇ πίστει.*

Cf. also LVI 150 C, LXVI 160 B, LXXV 171 A, XC 181 E, CXL 232 D, CCXXVI 349 B.

Sentence Parison.

With epanaphora and rhetorical question: LVIII 151 E, *τρίτον τίς, εἰπέ μοι, τοῖς αὐτοῖς περιπίπτει δικτύοις; τρίτον τίς τῇ αὐτῇ περιπίπτει πάγῃ;*

CCLI 387 A, *εἰ μὲν γὰρ ὀρθόδοξος Εὐίππιος, πῶς οὐχὶ λαϊκὸς Εὐστάθιος, ὁ παρ' ἐκείνου καθῃρημένος; εἰ δὲ αἱρετικὸς ἐκεῖνος, πῶς κοινωνικὸς Εὐσταθίου νῦν, ὃ διὰ τῆς ἐκείνου χειρὸς προαχθείς;*

With imperfect epanaphora: CCX 315 E, *ὡς γὰρ ὁ εἰπών, Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος, τρία μὲν εἶπεν ὀνόματα, συνέδησε δὲ αὐτὰ ἀλλήλοις διὰ τῆς, καί, συλλαβῆς· οὕτως ὁ εἰπὼν ὄνομα Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος, τρία εἰπών, συνέπλεξεν αὐτὰ τῷ συνδέσμῳ, ἑκάστῳ ὀνόματι ἴδιον ὑποβεβλῆσθαι τὸ σημαινόμενον ἐκδιδάσκων.*

Cf. also XCIX 194 E, CXXXIX 231 E, CLX 250 B, CCIV 305 B, CCX 314 B, CCXCIII 431 D.

2. Homoioteleuton.

Homoioteleuton, which accentuates the figure of parison by the agreement in sound, is naturally not as common as the ordinary parison. About two hundred and thirty-one instances have been noted.

Examples are:

XX 97 C, *οὐδὲ γράφειν δείσει, ἄλλος γάρ σοι διακονήσει.*

With perfect parison, epanaphora, isocolon, and assonance: VI 79 D, *ὅτι πάντα θνητὰ τὰ ὁρώμενα· καὶ πάντα φθορᾷ ὑποκείμενα.*

With polysyndeton: XXIII 101 D, *ἐξ ὅλης καρδίας, καὶ ἐξ ὅλης ἰσχύος, καὶ ἐξ ὅλης διανοίας.*

With arsis and thesis: LXVI 159 D, *οὔτε ἡμεῖς ἀγνοοῦντα διδάσκομεν, ἀλλ' ἐσπουδακότι τὴν ὁρμὴν ἐπιτείνομεν.*

Cf. also XXIV 103 A, LVII 151 C, XCII 185 A, XCVII 191 C, CXXXIV 226 A, CXCIX 292 D, CC 298 C.

3. Antithesis.

Basil does not make a practice of using antithesis. About sixty-seven instances were found in the Letters, besides three instances of chiastic antithesis. This is seen to be a very small number, if the natural tendency of Greek writers towards antithetical expression is considered.

Examples are:

VI 79 C, *εὐδόκιμος μὲν παρὰ Θεῷ, ἀοίδιμος δὲ παρὰ ἀνθρώποις ἐκρίθη.*

With anastrophe and paronomasia: LII 146 B, *ἐπειδὴ τὰ θνητὰ οὕτως, ὁ ἀθάνατος οὐχ οὕτως.*

With perfect parison, paronomasia, and homoioteleuton: CCIII 301 B, *ὁ γὰρ Κύριος τὰς μὲν νήσους τῆς ἠπείρου διὰ θαλάσσης διέστησε, τοὺς δὲ νησιώτας τοῖς ἠπειρώταις διὰ τῆς ἀγάπης συνέδησεν.*

With perfect sentence parison: CCCXXX 451 C, *ὅτι σε φιλῶ, οἷς ἐπιστέλλω, μάθε. ὅτι με μισεῖς, οἷς σιωπᾶς, ἔγνων.*

Cf. also LVII 151 C, XCII 185 B, CXLIX 238 D, CLIV 243 B, CCIV 305 C, CCXLIII 373 C, 375 A.

Chiastic antithesis with epanaphora: CCLXIII 405 C, *ἵνα ἡ ὀρθοποδήσαντες, γνησίως ὦσι σὺν ἡμῖν, ἢ μένοντες ἐπὶ τῆς διαστροφῆς, ἐν ἑαυτοῖς μόνοις τὴν βλάβην ἔχωσι.*

Chiastic antithesis with arsis and thesis: LXIX 163 B, *μὴ ἐναφῶσι ταῖς ἐκκλησίαις τὰ σχίσματα, ἀλλὰ τοὺς τὰ αὐτὰ φρονοῦντας παντὶ τρόπῳ εἰς ἕνωσιν συνελάσωσι.*

Chiastic antithesis: CCXLIII 372 D, *διόπερ εἰ καὶ πλεῖστον ἀλλήλων διωρίσμεθα ταῖς οἰκήσεσιν, ἀλλὰ τῷ γε λόγῳ τῆς συναφείας ἐγγὺς ἀλλήλων ἐσμέν.*

4. Chiasmus.

Chiasmus, a very effective means of avoiding monotony in the parisons, is moderately used by Basil in the Letters. I have noted one hundred and forty-two instances.

Examples are:

XXVIII 106 D, *ἔρεισμα πατρίδος,*
ἐκκλησιῶν κόσμος,
στῦλος καὶ ἑδραίωμα τῆς ἀληθείας,
στερέωμα τῆς εἰς Χριστὸν πίστεως,
οἰκείοις ἀσφάλεια,

δυσμαχώτατος τοῖς ὑπεναντίοις,
φύλαξ πατρῴων θεσμῶν,
νεοτεροποιίας ἐχθρός.

CXXXV 226 C, σχήμασι ποικίλαις
καὶ διαλογικαῖς χάρισι.

CXCVII 288 A, γένους λαμπρότητι,
περιφανείᾳ βίου,
λόγων δυνάμει
πᾶσι τοῖς κατὰ τὸν βίον περίβλητον.

CCXLIV 379 C, φθορὰν ἐκκλησιῶν
καὶ ψυχῶν ἀπώλειαν.

CCXCII 431 B, ἐπειδὴ οὖν οἰκεῖον μέν σε ἑαυτῷ ὁ Κύριος διὰ τῆς χάριτος ἐποίησεν,
ἠλλωτρίωσε δὲ πάσης τῆς ἁμαρτίας,
ἤνοιξε δὲ βασιλείαν οὐρανῶν,
καὶ ὁδοὺς τὰς ἀπαγούσας πρὸς τὴν ἐκεῖ μακαριότητα ὑπέδειξε.

Cf. also LXIII 157 A, XC 182 A, XCV 189 C, CXIX 211 B, CCLXV 410 A, CCXCIV 432 C, CCCXXIII 448 C.

5. Antithetical Chiasmus.

Antithetical chiasmus is a rare form in the Letters. Only three instances of it have been found. They are:

VII 80 C, βλάπτομεν μᾶλλον τῇ παρ' ἑαυτῶν ἀσθενείᾳ τὸν λόγον,
ἢ τινα ἰσχὺν διὰ τῆς συνηγορίας τῇ ἀληθείᾳ προστίθεμεν.

LX 155 A, ἡδονὴν μὲν ἐχθροῖς παρασκευάζουσα,
φίλοις δὲ συμφοράν.

CCXXXVI 362 A, τοὺς ἀγγέλους εἶπεν ἀγνοεῖν,
εἰδέναι δὲ τὸν Πατέρα μόνον.

In his use of the Gorgianic figures Basil is restrained rather than profuse. The simple parison is the only one which is freely used, but it is so mild a figure that it is scarcely noticeable. Homoioteleuton and chiasmus, the more striking figures of this class, are found commonly enough to show Basil's ability to handle these figures without falling into the excesses of many of the writers of the age.

H. Figures of Imagery.

1. Metaphor.

Under the name of metaphor I have included personification. In his Letters Basil is very restrained in the use of metaphors. About two hundred and seventy short metaphors were noted and twenty prolonged ones.

Examples of the short metaphor are:

II 73 D, *γινόμεθα ναὸς θεοῦ.*

IX 90 B, *εἰκόνες ὄντως τῶν ψυχῶν εἰσιν οἱ λόγοι.*

XIII 93 A, *χειμῶνος καρπός εἰσιν οἱ λόγοι.*

LXI 155 D, *καὶ ὠδυράμεθα μὲν τὴν ἡμετέραν πατρίδα, ὅτι τοιούτων κακῶν μήτηρ ἐστὶ καὶ τροφός.*

LXXIV 168 E, *εἰς γόνυ κλυθεῖσαν τὴν πατρίδα ἡμῶν.*

LXXXII 175 B, *ἰατρὸς τῶν ἐν ταῖς ἐκκλησίαις ἀῤῥωστημάτων.*

XC 182 A, *ποιμένες ἀπελαύνονται ἀντεισάγονται δὲ λύκοι βαρεῖς, διασπῶντες τὸ ποίμνιον τοῦ Χριστοῦ.*

CXL 233 A, *τῆς δικαιοσύνης στεφανίται.*

CL 239 C, *τὰ ἁλμυρὰ κύματα τοῦ βίου.*

CCLXXII 418 C, *καί ἡ κολακεία τὴν φιλίαν ὑποδυομένη, λύμη ἐστὶ τῆς φιλίας.*

Cf. also LXII 156 C, LXXX 173 B, XCII 185 C, CXXXVIII 230 A, CL 239 E, CXCIX 291 D, CCIV 307 D.

Prolonged Metaphor.

CCXXII 335 A, *ὁ γὰρ ἐμπρησμός, ὁ τὰ πολλὰ τῆς ἀνατολῆς ἐπινειμάμενος, ὑφέρπει ἤδη καὶ τὴν ἡμετέραν, καὶ τὰ κύκλῳ πάντα περιφλέξας, ἅπτεσθαι φιλονεικεῖ καὶ τῶν ἐν Καππαδοκίᾳ ἐκκλησιῶν, ἃς τέως ἐκίνει πρὸς δάκρυον ὁ ἐκ γειτόνων καπνός. ἅπτεσθαι δ' οὖν λοιπὸν καὶ ἡμῶν ἐπείγεται, ὃν ὁ Κύριος ἀποστρέψειε τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ διακόψειε τὴν φλόγα τοῦ πονηροῦ τούτου πυρός.*

CCXLIII 375 B, *ἀγωνιάσατε ὑπὲρ τῶν λαῶν· καὶ μὴ τὸ καθ' ἑαυτοὺς σκοπεῖτε μόνον, ὅτι ἐν λιμέσιν εὐδίοις ὁρμίζεσθε, τῆς τοῦ Θεοῦ χάριτος πᾶσαν ὑμῖν σκέπην χαρισαμένης ἀπὸ τῆς ζάλης τῶν πνευμάτων τῆς πονηρίας. ἀλλὰ καὶ ταῖς χειμαζομέναις τῶν ἐκκλησιῶν χεῖρα ὀρέξατε· μήποτε ἐγκαταλειφθεῖσαι, παντελῶς ὑπομείνωσι τῆς πίστεως τὸ ναυάγιον.*

Cf. also XXIII 102 B, XXVIII 108 B, CLXI 251 E, CCXXVIII 352 A, CCLX 398 A, CCLXIII 405 C.

2. Metonymy.

A few interesting examples of metonymy appear in the Letters; but Basil does not make a practice of its use. The instances that I have found are:

LXVI 159 C, *γενοῦ Σαμουὴλ ταῖς ἐκκλησίαις.*
CXVI 208 E, *καὶ Βρεττάνιον σπουδάζειν γενέσθαι ἀντὶ Φιρμίνου.*
CXLVIII 238 A, *ἠξίωσε δὲ δι' ἡμῶν, ὡς ἐν κεφαλαίῳ φανερὰν γενέσθαι σοι τὴν περιστᾶσαν αὐτῷ τῶν κακῶν Ἰλιάδα.*
CLVI 246 E, *καὶ εὔχομαι μὲν τοῖς ἑπτακισχιλίοις ἐναριθμηθῆναι τοῖς μὴ κάμψασι γόνυ τῇ βάαλ.*
CCXXXI 354 D, *Δόαρα τὸν παλαιὸν ἀπέλαβε μουλίωνα* (referring to a magistrate).
CCXXXI 354 C, *τοῦ κήτους τοῦ πολυσάρκου τὰ ἐκεῖ συνταράσσοντος* (referring to the same).
CCXXXVI 362 E, *οὐ μὴν ἔτι ἐκάθισεν ἐπὶ τοῦ θρόνου Δαβὶδ τὸ σπέρμα τοῦ Ἰεχονίου.*
CCLI 386 C, *καὶ δῷη Κύριος ὑμῖν τὰ ἀγαθὰ Ἱερουσαλὴμ τῆς ἄνω.*

3. Synecdoche.

While Basil makes more frequent use of synecdoche than of metonymy, it is not common in his Letters. The most recurrent example is that of *δάκρυον* in place of *δάκρυα*, which occurs twelve times. In three instances in the Letters, viz., XCIX 195 A, CXII 204 C, and CXVIII 210 B, *κεφαλή* is used for *person* or *friend*. *γλῶσσα* appears in CCXIV 322 D, with the meaning of *language*, and in CCXLIII 375 A, with that of *mouth*. *σίδηρος* occurs in VI 79 C for *sword* and in CLI 242 A for *knife*.

Besides these the following occur:

LXXXIV 177 D, *ἀλλ' ἀνάγκη πάλιν τοῦ ἀθλίου γέροντος τὴν πολίαν καταισχύνεσθαι.*
CXV 208 A, *ἀλλ' ἔξει πτερὸν ἄνωθεν.*
CCXCIII 432 A, *ὄρνιθες πολύσαρκοι εἰκῆ τὸ πτερὸν ἔχοντες.*

4. Comparison.

The figure of comparison does not appear as frequently as that of metaphor. One hundred and sixty examples of short, forty-eight of long, and fifteen of redundant comparison, are an indication of Basil's restraint in the use of this figure.

Examples of comparison are:

Short Comparison.

I 69 B, *παρέδραμον δὲ τὴν ἐφ' Ἑλλησπόντῳ πόλιν, ὡς οὐδεὶς Ὀδυσσεὺς Σειρήνων μέλη.*

IX 90 B, *κατεμάθομεν οὖν σε διὰ τοῦ γράμματος, ὅσον φασίν, ἐξ ὀνύχων τὸν λέοντα.*

LIX 153 B, *ἀλλ' ἡ ἁμαρτία μου νῦν, οἷα νεφέλη βαθεῖά τις ἐπισχοῦσα, πάντων ἐκείνων ἄγνοιαν ἐνεποίησεν.*

LXXIV 168 E, *ἀλλὰ παραπλήσιόν τι πεποιήκασιν ὥσπερ ἂν εἴ τις ἵππον ἢ βοῦν κεκτημένος, εἶτα διχῇ διελών, δύο νομίζοι ἔχειν ἐνὸς ἀντί.*

XCI 182 E, *ὥσπερ ψυχῇ διψώσῃ ψυχρὸν ὕδωρ, οὕτως ἀγγελία ἀγαθὴ ἐκ τῆς μακρόθεν.*

CXXXIV 225 D, *καὶ γὰρ ὁλκὸς μὲν ὕδατος δείκνυσι τὴν οἰκείαν πηγήν, λόγου δὲ φύσις τὴν προενεγκοῦσαν αὐτὸν καρδίαν χαρακτηρίζει.*

CLXXXIII 266 B, *ὥστε ἔοικεν, ὅπερ ἐστὶ κάμινος χρυσῷ, τοῦτο εἶναι ἡ ὑπέρ τῆς εἰς Θεὸν ἐλπίδος θλίψις τοῖς ἀντιποιουμένοις τινὸς ἀρετῆς.*

Cf. also LXX 163 E, LXI 156 A, LXXXIII 167 C, LXXXIV 177 A, CXXIII 213 E, CXLV 236 C, CXXX 222 C.

Long Comparison.

II 73 C, *καὶ πανταχοῦ, ὥσπερ οἱ ζωγράφοι, ὅταν ἀπὸ εἰκόνων εἰκόνας γράφωσι, πυκνὰ πρὸς τὸ παράδειγμα ἀποβλέποντες, τὸν ἐκεῖθεν χαρακτῆρα πρὸς τὸ ἑαυτῶν σπουδάζουσι μεταθεῖναι φιλοτέχνημα· οὕτω δεῖ καὶ τὸν ἐσπουδακότα ἑαυτὸν πᾶσι τοῖς μέρεσι τῆς ἀρετῆς ἀπεργάσασθαι τέλειον, οἱονεὶ πρὸς ἀγάλματά τινα κινούμενα καὶ ἔμπρακτα τοὺς βίους τῶν ἁγίων ἀποβλέπειν, καὶ τὸ ἐκείνων ἀγαθὸν οἰκεῖον ποιεῖσθαι διὰ μιμήσεως.*

CCXL 369 C, *ὡς γὰρ αἱ χάλαζαι, καὶ οἱ χείμαῤῥοι, καὶ ὅσα τῶν κακῶν αὐτοσχέδια. τὰ μὲν μαλακὰ ῥᾳδίως ἔβλαψε καὶ διελυμήνατο, τοῖς δὲ ἀντιτύποις περιτυχόντα ἔπαθέ τι μᾶλλον ἢ ἔδρασεν· οὕτω καὶ οἱ λάβροι κατὰ τῆς Ἐκκλησίας πειρασμοὶ κινηθέντες, ἀσθενέστεροι τοῦ στερεώματος τῆς εἰς Χριστὸν πίστεως διεδείχθησαν. ὡς οὖν παρῆλθε τῆς χαλάζης τὸ νέφος, καὶ παρεῤῥύη τὴν χαράδραν ὁ χείμαῤῥος (τὸ μὲν γὰρ εἰς αἰθρίαν διελύθη, ὁ δὲ ἐνηφανίσθη τῷ βυθῷ, ξηρὰν καὶ ἄνικμον τὴν ὁδὸν δι' ἧς ἐῤῥύη καταλιπών). οὕτω καὶ τὰ νῦν ἡμᾶς χειμάζοντα μικρὸν ὕστερον οὐκ ἔσται.*

Cf. also XXXIV 113 B, LXXXII 175 B, CXIII 206 B, XCIV 188 E, CLXI 252 B, CCXXVII 350 E, CCXLIII 374 D.

Redundant Comparison.

LXXIV 168 C, *ὅτι με κάμνουσα ἡ πατρὶς ἐπείγει πρὸς ἑαυτήν. οἷα γὰρ πέπονθεν, οὐκ ἀγνοεῖς, ὦ ἄριστε· ὅτι* **Πενθέως τρόπον Μαινάδες** *ὄντως τινές, δαίμονες, αὐτὴν καὶ ἐπιδιαιροῦσιν. ὥσπερ οἱ κακοὶ τῶν ἰατρῶν, χαλεπώτερα τὰ ἕλκη ποιοῦντες τῇ παρ' ἑαυτῶν ἀπειρίᾳ. ἐπεὶ οὖν κέκμηκε κατατεμνομένη, λείπεται αὐτὴν θεραπεύειν, ὡς ἀρρωστοῦσαν.*

CCIV 305 C, *ἐπεὶ καὶ τὰ ἰσοβαρῆ τῶν ὄγκων οὐκ ἴσα εἶναι δοκεῖ, ὅταν μὴ ἰσορρόπως ἔχωσι πρὸς ἀλλήλας αἱ πλάστιγγες. καὶ τὸ μέλι ἤδη πικρόν τισι κατεφάνη, τὴν γευστικὴν αἴσθησιν ὑπὸ τοῦ πάθους διεφθαρμένοις. ἀλλὰ καὶ ὀφθαλμὸς οὐχ ὑγιῶς ἔχων, πολλὰ μὲν τῶν ὄντων οὐκ εἶδε· πολλὰ δὲ τῶν οὐκ ὄντων ὑπέθετο. καὶ τοίνυν καὶ ἐπὶ τῆς τῶν λόγων δυνάμεως τὸ ἴσον ὁρῶ πολλάκις γινόμενον, ὅταν τῆς τῶν συγγραψαμένων ἕξεως ὁ κριτὴς ἀπολιμπάνηται.*

Cf. also XVII 96 A, LXXVI 171 C, CCXXI 334 C, CCXLII 372 C, CCLXVIII 414 C, CCLXXII 418 C, CCXCIV 432 C.

5. Ecphrasis.

Basil shows his splendid power of description in XIV 93 D, when he describes for Gregory the place of his monastic retreat. This is the most extended and beautiful ecphrasis in the Letters. The motives that occasioned and the circumstances which surrounded the production of the various letters of Basil afforded scant opportunity in so restrained a disciple of the Second Sophistic for the indulgence of a device dear to it.

In LXXXII 175 B, is a shorter but a vivid picture of a shipwreck: *καὶ ὁρᾷς πάντως τὰ ἐκασταχοῦ, οἷον ἀφ' ὑψηλῆς τινος σκοπιᾶς τῆς τοῦ νοῦ θεωρίας· ὅπως, καθάπερ ἐν πελάγει, πολλῶν ὁμοῦ συμπλεόντων, ὑπὸ τῆς βίας τοῦ κλύδωνος, πάντες ὁμοῦ ἀλλήλοις προσρήγνυνται· καὶ γίνεται τὸ ναυάγιον, πῇ μὲν ἐκ τῆς ἔξωθεν αἰτίας βιαίως κινούσης τὴν θάλατταν, πῇ δὲ ἐκ τῆς τῶν ἐμπλεόντων ταραχῆς ἀντιβαινόντων ἀλλήλοις καὶ διωθουμένων.*

CCXL 369 C, gives a short and excellent description of the end of a hailstorm: *ὡς οὖν παρῆλθε τῆς χαλάζης τὸ νέφος, καὶ παρερρύη*

τὴν χαράδραν ὁ χείμαῤῥος (τὸ μὲν γὰρ εἰς αἰθρίαν διελύθη, ὁ δὲ ἐνηφανίσθη τῷ βυθῷ, ξηρὰν καὶ ἄνικμον τὴν ὁδὸν δι' ἧς ἐῤῥύη καταλιπών) ·

A vivid description of the sufferings of the people on account of persecution by the heretics is given in CCXLII 371 E: *οἱ λαοὶ τοὺς τῶν προσευχῶν καταλιπόντες οἴκους, ἐν ταῖς ἐρήμοις συνάγονται. θέαμα ἐλεεινόν, γυναῖκες, καὶ παιδία, καὶ γέροντες, καὶ οἱ ἄλλως ἀσθενεῖς, ἐν ὄμβροις λαβροτάτοις, καὶ νιφετοῖς καὶ ἀνέμοις καὶ παγετῷ τοῦ χειμῶνος, ὁμοίως δὲ καὶ ἐν θέρει ὑπὸ τὴν φλόγα τοῦ ἡλίου, ἐν τῷ ὑπαίθρῳ ταλαιπωροῦντες.*

Basil does not use figures of imagery commonly in his Letters. The scarcity of the figures is due to their general inappropriateness in his Letters and to Basil's sensing of that inappropriateness.

Conclusion to Part III.

While general statements can be made as regards the frequency of different figures in the Letters of St. Basil, it must be remembered that his style varies according to the nature of the letter. The more formal letters, those written in his official capacity as a pastor of the Church to his fellow-clergymen, as well as letters of recommendation to various officials or men of influence, as a general rule have few figures, especially of the more striking type. The same is true to even a greater extent of the canonical letters, in which his purpose is an explanation of the canons. His friendly letters and those of appeal, admonition, and encouragement take on a less formal tone, and contain more figures. But it is especially in the consolatory letters that Basil shows his sophistic training, though even here he uses restraint.

Basil employs none of the figures of style excessively. Figures of redundancy are not noticeably common. Those of repetition, with the exception of epanaphora, are rare. For figures of sound, on account of the inflectional nature of the language precise conclusions cannot be obtained. Most of the figures of vivacity are employed moderately. Irony, exclamatio, and optatio, however, are almost entirely lacking. The same is true of figures of argumentation and of the minor figures of the Second Sophistic, except the adjective-substantive-abstract and antonomasia, which are found to

an appreciable extent. Restraint is seen even in the use of Gorgianic figures. While the figures of imagery cannot be said to be common, nevertheless, Basil has some excellent instances of these figures.

From my scrutiny of Basil's Letters I discover that restraint in his use of figures in the Letters that Campbell found for his use of figures in the Sermons (Campbell, 146 ff.). Basil had the technique of ancient rhetoric at his finger-tips, but he also had a serious purpose and a sense of the fitness of things. He exhibits great skill in his occasional employment of the more striking sophistic devices, but he exhibits everywhere good taste; he is ever vigilant that stylistic display shall not obscure thought. In general the language is direct and forceful; the construction of the sentences simple; the order of the words natural. As in the Sermons (Campbell, 148) there is an occasional lapse into the genuine sophistic manner—the ineradicable trace of his early training. If there is a greater frequency of sophistic figures on the whole, in the Sermons, one must remember that the Sermons were meant primarily for the ear; the Letters, primarily for the eye. The Sermons must incorporate, even in a restrained orator, the bids for attention and the conventional devices necessary for and customary to a Fourth-century audience. The Letters could discard many of these. Basil seems to conform in every way to the principles of style which he lays down in Letter CXXXV.

Speaking of two books which Diodorus, the presbyter of Antioch, had sent to him for criticism, he says concerning one, *καὶ τῷ μὲν δευτέρῳ ὑπερήσθην, . . . ὅτι πυκνόν τε ἅμα ἐστὶ ταῖς ἐννοίαις, καὶ εὐκρινῶς ἐν αὐτῷ ἔχουσιν αἵ τε ἀντιθέσεις τῶν ὑπεναντίων, καὶ αἱ πρὸς αὐτὰς ἀπαντήσεις· καὶ τὸ τῆς λέξεως ἁπλοῦν τε καὶ ἀκατάσκευον πρέπον ἔδοξέ μοι εἶναι προθέσει Χριστιανοῦ, οὐ πρὸς ἐπίδειξιν μᾶλλον ἢ κοινὴν ὠφέλειαν συγγράφοντος.* These characteristics, fulness of thought, clearness, simplicity, and naturalness of style, are very evident in Basil's Letters.

Basil then adds his objections concerning the second book, *τὸ δὲ πρότερον, τὴν μὲν δύναμιν ἔχον τὴν αὐτὴν ἐν τοῖς πράγμασι, λέξει δὲ πολυτελεστέρᾳ καὶ σχήμασι ποικίλοις καὶ διαλογικαῖς χάρισι κεκομψευμένον, πολλοῦ μοι ἐφάνη καὶ χρόνου πρὸς τὸ ἐπελθεῖν, καὶ πόνου διανοίας πρὸς τὸ καὶ συλλέξαι τὰς ἐννοίας, καὶ παρακατασχεῖν αὐτὰς τῇ μνήμῃ δεόμενον.* His early education had trained him for the production of such works, adorned with rich diction, varied figures, and designs of dialogue,

as occasional instances in his Letters show; but he disapproved of such a style and supports his opinion by an appeal to the style of the ancients, ἐκεῖνο γὰρ πάντως συνεῖδέ σου ἡ ἀγχίνοια, ὅτι καὶ τῶν ἔξωθεν φιλοσόφων οἱ τοὺς διαλόγους συγγράψαντες, Ἀριστοτέλης μὲν καὶ Θεόφραστος, εὐθὺς αὐτῶν ἥψαντο τῶν πραγμάτων, διὰ τὸ συνειδέναι ἑαυτοῖς τῶν Πλατωνικῶν χαρίτων τὴν ἔνδειαν.

INDEX VERBORUM.

ἀβάπτιστος, 97.
ἄβουλήτως, 99.
ἀγαθός, 104.
ἀγαθότης, 71, 162.
ἀγαθύνω, 52.
ἀγαλλιάμα, 68.
ἀγαλλιάομαι, 52.
ἀγαμία, 78.
ἀγάπη, 69, 161.
ἀγαπητικόν, 80.
ἀγαπητικός, 90.
ἀγαπητός, 166.
ἄγγελος, 109.
ἀγεννησία, 78.
ἁγιάζω, 52.
ἁγίασμα, 109, 137.
ἁγιασμός, 66.
ἁγιαστικός, 50.
ἅγιος, 110, 167.
ἁγιότης, 71.
ἁγιωσύνη, 71.
ἀγράφως, 99.
ἀγροικία, 127.
ἀγχίνοια, 162.
ἀγών, 104.
ἀγωνίζομαι, 104.
ἀγώνισμα, 104.
ἀγωνιστής, 104.
ἄδεκτος, 88.
ἀδελφή, 104.
ἀδελφομιξία, 82.
ἀδελφός, 104.
ἀδελφότης, 110, 137.
ἀδέψητος, 97.
ἀδηλία, 78.
ἀδημονία, 78.
ᾅδης, 104.
ἀδιακρίτως, 99.
ἀδιάστροφος, 134.
ἀδιαφορέω, 56.
ἀδιαφορία, 78.
ἀδιάφορος, 134.
ἀδιαφόρως, 99.
ἀδόξως, 99.
ἀδούλωτος, 88.
ἀδρανής, 88.
ἀζηλότυπος, 91.
ἀθεμίτως, 99.
ἄθεσμος, 88.
ἀθετέω, 52.
ἀθέτησις, 73.
ἄθηλυς, 92.
ἀθλέω, 104.
ἄθλησις, 73.
ἀθλητής, 104
ἀθλητικός, 105.
αἶξ, 85.
αἰδέσιμος, 91.
αἰδεσιμώτατος, 166.
αἵρεσις, 110.
αἱρετικός, 110.
αἰχμαλωσία, 70.
αἰχμαλωτίζω, 51.
ἀκαθαίρετος, 92.
ἀκανονίστως, 50.
ἀκατάληπτος, 134.
ἀκαταληψία, 78.
ἀκαταλλήλως, 99.
ἀκατάπληκτος, 92.
ἀκατασκεύως, 99.
ἀκαταστασία, 70.
ἀκηδιάω, 51.
ἀκοινώνητος, 120.
ἀκολουθητέον, 17.
ἀκολουθία, 127.
ἀκόλουθος, 127.
ἄκοπον, 127.
ἀκούω, 36.
ἀκρίβεια, 162.
ἀκροάομαι, 106.
ἀκρόασις, 110.
ἀκρώμενος, 110.

ἀκτημοσύνη, 80.
ἀκτίστως, 103.
ἀκυβέρνητος, 92.
ἀκύμων, 134.
ἀκυρόω, 52.
ἄλησμος, 97.
ἀλλεπάλληλος, 96.
ἀλλοεθνής, 88.
ἁμαρτάνω, 104.
ἁμάρτημα, 104.
ἁμαρτία, 104.
ἁμάρτωλος, 104.
ἀμβλωθρίδιος, 89.
ἀμείβω, 4, 65.
ἀμετάδοτος, 50.
ἀμετάθετος, 88.
ἀμετεώριστον, 49.
ἀμήν, 158.
ἀμίμητος, 92.
ἄμνος, 104.
ἄμνυα, 69.
ἀμφιβάλλω, 122.
ἀναβαπτίζω, 58.
ἀναβαπτισμός, 45.
ἀναγνώστης, 110, 137.
ἀνάδοσις, 140.
ἀναθεματίζω, 106, 137.
ἀναθεματισμός, 72.
ἀνακόλουθος, 92.
ἀναλόγως, 99.
ἀνάνευσις, 137, 140.
ἀναντίῤῥητον, 80.
ἀναντίῤῥητος, 92.
ἀναντιῤῥήτως, 99.
ἀναξιόπιστος, 92.
ἀνάπαυσις, 140.
ἀναπαύω, 138.
ἀναπλασμός, 72.
ἄναρχος, 120.
ἀνάστασις, 110.
ἀνατρέχω, 122.
ἀναφθέγγομαι, 58.
ἀναχειροτονέω, 44.
ἀναχωρέω, 122.
ἀνδραγάθημα, 75.
ἀνεκτή, 170.
ἀνελπιστία, 48.
ἀνενδεῶς, 99.
ἀνένδοτος, 92.
ἀνενδότως, 50.
ἀνεξεικόνιστος, 92.
ἀνεξετάστως, 100.
ἀνεξικακία, 70, 161.
ἀνεξιχνίαστος, 88.
ἀνεπαίσχυντος, 92.
ἀνεπαισχύντως, 100.
ἀνεπαχθής, 92.
ἀνεπηρέαστον, 80.
ἀνεπηρέαστος, 92.
ἀνεπινόητος, 92.
ἀνεύρεσις, 85.
ἀνήμερος, 98.
ἀνθηρόν, 127.
ἀνθολκή, 76.
ἀνθρωπότης, 77.
ἀνθυποφέρω, 58.
ἀνιάτρευτος, 50.
ἀνίδιος, 50.
ἀνόμημα, 68.
ἀνομοιότης, 140.
ἀνοχή, 110.
ἀνταποδοτικόν, 81.
ἀντεκτίνω, 58.
ἀντεπιστέλλω, 58.
ἀντιδιαστολή, 83.
ἀντιδιατίθημι, 58.
ἀντίληψις, 127.
ἀντιμετρέω, 58.
ἀντιμισθία, 78.
ἀντισταθμέω, 46.
ἀντιστέλλω, 46.
ἀντιτυπία, 79.
ἀντιφθέγγομαι, 122.
Ἀντίχριστος, 83.
ἀντιψάλλω, 138.
ἀνυμνέω, 64.
ἀνυπέρβλητος, 166.
ἀνυπεηφάνως, 45.
ἀνυπερθέτως, 98.
ἀνυπόκριτος, 88.

ἀνυπόστατος, 120.
ἀνυπότακτος, 92.
ἄνωθεν, 136.
ἀξιοπιστία, 79.
ἀπαγόρευσις, 73.
ἀπαθανατίζω, 123.
ἀπαιτητής, 47.
ἀπανᾶν, 173.
ἀπάντησις, 127.
ἁπαξαπλῶς, 102.
ἀπαράβλητος, 92.
ἀπαρακάλυπτος, 50.
ἀπαράλλακτον, 81.
ἀπαραλλάκτως, 99.
ἀπαραλόγιστος, 92.
ἀπαραμύθητος, 134.
ἀπαρατηρήτως, 100.
ἀπαρεγχείρητος, 92.
ἀπαῤῥησίαστος, 92.
ἀπασχολέω, 58.
ἀπαχρειόω, 46.
ἀπεθάρσησα, 173.
ἀπειρομεγέθης, 93.
ἀπελπιστέον, 17, 89.
ἀπερίληπτος, 93.
ἀπερίσπαστος, 88.
ἀπερυθριάω, 64.
ἀπέρχομαι, 123.
ἀπηνής, 167.
ἀπηνῶς, 100.
ἀπόβλητθς, 98, 120.
ἀπόγνωσις, 73.
ἀπογραφή, 127.
ἀποδεκτός, 89.
ἀποδοχή, 127.
ἀποκάλυψις, 67.
ἀποκτάομαι, 46.
ἀπολιμπάνω, 171.
ἀπολύω, 106.
ἀπομάθησις, 84.
ἀποξενόω, 138.
ἀποποιέω, 53.
ἀπόῤῥηξις, 73.
ἀποσκευάζω, 123.
ἀποσκοπεύω, 168.
ἀποσπαράσσω, 64.
ἀποστασία, 67.
ἀποστασίου βιβλίον, 68.
ἀποστολικός, 90.
ἀποστολικῶς, 103.
ἀπόστολος, 111.
ἀποσχίζω, 106.
ἀποταγή, 76.
ἀποτάσσω, 106.
ἀποτίμησις, 128.
ἀποτινύω, 168.
ἀποτρόπαιος, 134.
ἀποφεύγω, 106.
ἀποφθέγγομαι, 58.
ἀποφυγή, 128.
ἀποχή, 76.
ἀπρόκοπος, 121.
ἀπρόληπτος, 50.
ἀπρόσδεκτος, 93.
ἀπρόσιτος, 93.
ἀπροσκόπως, 100.
ἀπροσκοπῆς, 93.
ἀπροστασία, 75.
ἀπτόητος, 88.
ἀργέω, 106.
ἀργολογέω, 46.
ἄριστος, 166.
ἀρκετός, 89.
ἀρκούντως, 16.
ἁρμολογία, 48.
ἀρνησίχριστος, 49.
ἀῤῥενοφθόρος, 49.
ἀῤῥεπές, 81.
ἀῤῥεπής, 93.
ἀῤῥητοποιία, 79.
ἀρτάομαι, 4.
ἄρτος, 104.
ἀρχάγγελος, 82.
ἀρχέτυπος, 82.
ἀρχιατρός, 82.
ἀρχιερεύς, 104.
ἀσαλεύτως, 100.
ἄσειστος, 93.
ἄσκησις, 111.
ἀσκητής, 111.

ἀσκητικός, 121.
ἀσύγκριτος, 166.
ἀσύγχυτος, 93.
ἀσυγχώρητος, 93.
ἀσυμπαθής, 93.
ἀσυνάλλακτος, 93.
ἀσφαλίζω, 52.
ἀταπείνωτος, 93.
ἀτόλμητος, 143.
ἀτρέπτως, 100.
αὐθαιρέτως, 99.
αὐθεντέω, 56.
αὐθεντία, 70.
αὖρα, 167.
αὐστηρόν, 128.
αὐτάγγελτος, 45.
αὐτεξούσιον, 81.
αὐτεξούσιος, 94.
αὐτοαλήθεια, 81.
αὐτολέξει, 102.
ἀφανισμός, 66.
ἀφειδῶς, 16.
ἀφθαρσία, 70.
ἀφιλέταιρος, 50.
ἀφιλονείκως, 100.
ἀφιλοτίμως, 100.
ἀφορήτως, 100.
ἀφορίζω, 106.
ἀφοσίωσις, 73.
ἀχειρόθετος, 45.
ἀχειροποίητος, 93.
ἀχρειόω, 52.

βαθμός, 137.
βαπτίζω, 106.
βάπτισμα, 75.
βαπτιστής, 76.
βαρύμηνις, 97.
βασιλεία, 104.
βάσταγμα, 85.
βαστάζω, 65.
βδέλυγμα, 68.
βεβηλόω, 52.
βῆμα, 111.
βικάριος, 159.
βιωτικός, 134.
βλασφημέω, 104.
βλασφημία, 104.
βλάσφημος, 104.
βούλει, 173.
βούλομαι, 172.
βρύω, 65.

γαστρίδουλος, 82.
γεηπονικός, 50.
γελοιαστής, 68.
γηροκομία, 79.
γίγνεσθαι, 172.
γιγνώσκω, 36.
γίνομαι, 172.
γινώσκω, 172.
γλῶσσα, 172, 199.
γνησιότης, 162.
γνησιώτατος, 165.
γνώστης, 137.
γογγύζω, 52.
γογγυσμός, 66.
γραμματεύς, 111.
γραμματοφόρος, 83.
Γραφή, 111.
γραφικός, 121.
γραώδης, 96.
γρηγορέω, 168.
γυμνότης, 71.
γυμνῶς, 100.
γυναικομανής, 94.
γυναικώδης, 96.
γύπειος, 91.
γωνίδιον, 77.

δαιμόνιος, 111.
δαίμων, 111.
δάκρυον, 1, 199.
δάμαλις, 85.
δεδοικώς, 170.
δεῖ, 9 f.
δειλός, 97.
δεκαπλασίων, 168.
δεκτός, 87.
δεξιότης, 140.

δεξίωσις, 73.
δεσμέω, 106.
δεσπότης, 105, 163.
δημιούργημα, 75.
δημιουργός, 111.
δημοκοπέω, 56.
δημοσιεύω, 123.
δησέρτωρ, 159.
διαβεβαίωσις, 73.
διάβημα, 68.
διαβολή, 128.
διαβολικός, 90.
διάβολος, 111.
διαγνωστός, 89.
διαθλέω, 58.
διακονία, 111.
διάκονος, 111.
διακρίνω, 123.
διάκρισις, 128.
διαλιμπάνω, 171.
διαλογικός, 135.
διαμορφόω, 56.
διανήχομαι, 123.
διαπληκτισμός, 72.
διαπόνησις, 73.
διάπρασις, 72.
διασκορπίζω, 53.
διασπορά, 69.
διαστέλλω, 123.
διαταγή, 69.
διάττω, 170.
διατυπόω, 123.
διατύπωσις, 141.
διαφερόντως, 16.
διαφέρω, 123.
διαψηφιστής, 48.
δίγαμία, 79.
δίγαμος, 121.
διδασκαλία, 112.
διεγερτικός, 90.
διεξάγω, 53.
διέπω, 167.
διετία, 82.
διήγημα, 68.
διιθύνω, 53.
διπταμαι, 168.
δικαιοκρισία, 83.
δικαιοκρίτης, 72.
διοίκησις, 112.
δυλίζω, 53.
δώκτης, 76.
διώκω, 138.
δόγμα, 112.
δογματίζω, 106, 137.
δογματικῶς, 100.
δοκιμασία, 141.
δοκιμή, 80.
δοκίμιον, 168.
δολερῶς, 100.
δοξάζω, 107.
δοξολογέω, 57.
δοξολογία, 79.
δουλαγωγέω, 107.
δουλαγωγία, 45.
δουλοπρεπῶς, 100.
δυεῖν, 2, 168.
δύναμαι, 172.
δυνατός, 105.
δυσῖν, 2.
δυσάντητον, 81.
δυσδιάλλακτος, 49.
δυσδιόρθωτος, 93.
δυσελπίστως, 100.
δυσπαράδεκτος, 93.
δυσπαραδέκτως, 100.
δυσσέβεια, 85.
δυσσεβής, 97.
δύστηνος, 97.
δυστροπεύω, 44.
δυσώνυμος, 97.
δυσωπέω, 123.
δυτικός, 77.

ἑβδομαικός, 90.
ἑβδομηκονταετία, 82.
ἐγγράφως, 16, 100.
ἐγγύτης, 80.
ἐγκαρτερεύω, 138.
ἐγκαταλέγω, 123.
ἐγκατάλειψις, 73.

ἐγκατατάσσω, 59.
ἐγκυμαίνω, 59.
ἑδραίωμα, 75.
ἔθνη, 112.
ἐθνικός, 90.
εἰδωλολατρέω, 56.
εἰδωλολάτρης, 82.
εἰδωλολατρία, 77.
εἴδωλον, 112.
εἰκαιότης, 80.
εἰκότως, 16.
εἴπαμεν, 170.
εἶπαν, 170.
εἶπον, 35.
εἰρηνεύω, 123.
εἰρηνοποιέω, 52.
εἰρηνοποιία, 46.
εἰσωθίζομαι, 56.
ἑκάς, 167.
ἐκβάλλω, 107.
ἐκβιάζω, 138.
ἐκδίδωμι, 124.
ἐκδίκησις, 67.
ἐκδυσωπέω, 59.
ἐκζητέω, 54.
ἐκθαμβέω, 52.
ἐκθύμως, 100.
ἐκκακέω, 59.
ἐκκήρυκτος, 87.
ἐκκλησία, 112.
Ἐκκλησιαστής, 112.
ἐκκλησιαστικός, 121.
ἐκκλησιαστικῶς, 103.
ἔκκλισις, 128.
ἐκλεκτός, 121.
ἐκμελές, 81.
ἐκμορφόω, 59.
ἐκπίπτω, 138.
ἔκπτωσις, 112.
ἐκριζόω, 54.
ἐκτενής, 87.
ἐκτικῶς, 100.
ἐκτιννύω, 168.
ἐκτός, 136.
ἐκφωνέω, 59.
ἐκφώνησις, 73.
ἐλάττωμα, 128.
ἐλευθερία, 163.
ἐλλαμψις, 73.
Ἕλλην, 112.
Ἑλληνικός, 135.
ἐλλιμπάνω, 171.
ἐλλιπῶς, 16, 100.
ἐμβρυοκτόνος, 50.
ἐμμέλεια, 128, 161.
ἐμπαθῶς, 100.
ἐμπαιγμός, 66.
ἐμπαράσκευος, 95.
ἐμπαροινέω, 59.
ἐμπεριεκτικός, 90.
ἐμπιστεύω, 54.
ἐμπορικῶς, 100.
ἔμπρακτος, 135.
ἐμπρησμός, 66.
ἐμπρόθεσμος, 96.
ἐμφέρεια, 80.
ἐμφιλοσοφέω, 59.
ἔμφοβος, 135.
ἐμφωλεύω, 59.
ἐναγώνιος, 98, 135.
ἐναγωνίως, 100.
ἐναδιαφορέω, 59.
ἐναθλέω, 59.
ἐναναπαύω, 47.
ἐνανθρώπησις, 73.
ἐναποδύω, 47.
ἐναπόκειμαι, 59.
ἐναποκλείω, 59.
ἐναπομένω, 59.
ἐναποτίθημι, 59.
ἐνάρετος, 95.
ἐνασχημονέω, 59.
ἐνασχολέω, 59.
ἐνατενίζω, 59.
ἐναφανίζω, 60.
ἐνδεικτικόν, 128.
ἐνδιάθετος, 95.
ἐνδιάστροφος, 49.
ἔνδυμα, 68.
ἐνδυναμόω, 54.

ἐνεθίζω, 60.
ἐνεικονίζω, 60.
ἕνεκεν, 167.
ἐνεξορύσσω, 44.
ἐνεπιδείκνυμι, 60.
ἐνεργέω, 124.
ἐνθέσμως, 51.
ἐνθύμησις, 113.
ἔννατος, 169.
ἐνορία, 48.
ἔνστασις, 141.
ἔνταλμα, 68.
ἐντευκτέον, 17, 89.
ἐντρέπω, 107.
ἐντρέχεια, 80.
ἐντυγχάνω, 124.
ἐντυπόω, 124.
ἐνυβρίζω, 65.
ἐξαγόρευσις, 113, 137.
ἐξαγορεύω, 107.
ἐξαετία, 82.
ἐξαιρέτως, 100.
ἐξαστράπτω, 54.
ἐξεικονίζω, 136.
ἐξείργω, 170.
ἐξεταστής, 128.
ἐξηχέω, 54.
ἐξιλεόω, 54.
ἐξισόω, 139.
ἐξισχύω, 60.
ἐξίσωσις, 137.
ἐξισωτής, 76.
ἐξιτήριος, 49.
ἐξοδεύω, 54.
ἔξοδος, 103.
ἐξμολογέω, 54, 137, 139.
ἐξμολόγησις, 67, 137, 141.
ἐξορία, 84.
ἐξουδενόω, 54.
ἐξουθενέω, 54, 169.
ἐξουσία, 163.
ἐπαγρυπνέω, 60.
ἔπαθλον, 85.
ἐπακμάζω, 60.
ἐπαλληλος, 96.
ἐπαμφοτερισμός, 72.
ἐπαναπαύω, 54.
ἐπνατρέχω, 60.
ἐπαοιδή, 85.
ἐπάχθεια, 48.
ἐπαποδύω, 124.
ἐπαποστέλλω, 54.
ἔπαρσις, 128.
ἐπαρχία, 70.
ἔπαρχος, 128.
ἔπειξις, 73.
ἐπεισκυκλέω, 60.
ἐπευφραίνω, 47.
ἐπηρεαστής, 76.
ἐπιβαπτίζω, 60.
ἐπιβλαβῶς, 101.
ἐπιβλητικός, 90.
ἐπιβραδύνω, 60.
ἐπίγνωσις, 67.
ἐπιδίδωμι, 124.
ἐπίζηλος, 143.
ἐπίθεσις, 113.
ἐπιθολόω, 60.
ἐπικατάρατος, 87.
ἐπικρατύνω, 44.
ἐπίκρισις, 74.
ἐπιλήψιμος, 91.
ἐπινεανιεύομαι, 60.
ἐπιξαίνω, 46.
ἐπιῤῥυπαίνω, 60.
ἐπισημείωσις, 74.
ἐπίσης, 169.
ἐπισκέπτομαι, 169.
ἐπισκοπή, 69, 113, 137.
ἐπίσκοπος, 113.
ἐπισκότησις, 74.
ἐπιστατικός, 143.
ἐπιστενάζω, 65.
ἐπιστολίδιον, 48.
ἐπιστρέφω, 124.
ἐπιστροφή, 113.
ἐπιστυγνάζω, 47.
ἐπιτηδειότης, 129.
ἐπιτυχία, 137.
ἐπιφάνεια, 129.

ἐπιχορηγέω, 54.
ἕπομαι, 3.
ἑπταπλασίων, 87.
ἐπωφελής, 95.
ἐρημικός, 87.
ἐρήμωσις, 67.
ἔρπω, 64.
ἐῤῥιμένως, 16, 45.
ἐρυθριάω, 15.
ἔσο, 168.
ἔσοπτρον, 85.
ἑστάναι, 170.
ἐσχατιά, 141.
ἑτεροδιδασκαλέω, 57.
ἑτοιμασία, 113.
εὐαγγελικός, 90.
εὐαγγελικῶς, 101.
εὐαγγέλιον, 113.
εὐαρέστησις, 74.
εὐάρεστος, 88.
εὐαρεστῶς, 101.
εὐαφόρμως, 103.
εὐγένεια, 163.
εὐγενέστατος, 166.
εὐγνωμόνως, 136.
εὐδοκία, 68.
εὔηχος, 88.
εὐθαλής, 97.
εὐθής, 87.
εὐθυβόλως, 101.
εὐκαιρία, 129.
εὐκαταγώνιστος, 96.
εὔκολος, 135.
εὐκτήριος, 97.
εὐλάβεια, 113, 162.
εὐλαβέστατος, 165.
εὐλαβής, 121.
εὐλαβῶς, 122.
εὐλογέω, 107.
εὐλογητός, 87.
εὐλογία, 113.
εὐμετάθετον, 81.
εὐοδία, 85.
εὐπαράδεκτος, 96.
εὐπάρεδρος, 96.
εὐπερίτρεπτον, 81.
εὐπερίτρεπτος, 96.
εὐπλοία, 85.
εὐπνοία, 129.
εὐποιεῖν, 171.
εὐποιία, 79.
εὐπρόσιτον, 81.
εὐπρόσιτος, 96.
εὑρίσκω, 36.
εὐσέβεια, 161.
εὐσπαγχνία, 129, 162.
εὐστάθεια, 80.
εὐσταθῶς, 101.
εὐφροσύνη, 85.
εὐψυχέω, 57.
ἐφαμίλλως, 101.
ἐφεύρεμα, 48.
ἐφεύρεσις, 74.
ἐφευρετής, 76.
ἐφήδομαι, 167.
ἐφημερίς, 80.
ἐφησυχάζω, 60.
ἔφθη, 171.
ἐφύβριστος, 87.
ἐξθραίνω, 6.
ἑώρακα, 169.
ζηλότυπος, 98.
ζηλοτύπως, 101.
ζῆν, 173.
ζιζάνιον, 159.
ζύμη, 113.
ζωοθυσία, 49.
ζωοποιέω, 52.
ζωοφθόρος, 49.

ἤδειμεν, 169.
ἤδειν, 169.
ἠμεληκένως, 16.
ἡμερονύκτιον, 82.
ἡμερότης, 163.
ἥμερως, 101.
ἤμην, 168.
ἡνωμένως, 51.
ἤρεμος, 169.
ἤρι, 171.

ἦς, 168.

θάλασσα, 172.
θάλπω, 124.
θαῤῥούντως, 16.
θαρσῶν, 173.
θάτερος, 169.
θαυμάσιος, 167.
θαυμασιώτατος, 167.
θαυματουργέω, 107.
θεία, 84.
θεϊκός, 90.
θεόπνευστος, 94.
θεοποιέω, 57.
θεοπρεπής, 98.
θεοσέβεια, 161.
θεοτής, 77.
θεοφιλέστατος, 165.
θεοφόρος, 105.
θεσμός, 114.
θηλυδριώδης, 97.
θλίψις, 114.
θρέμμα, 141.
θρόνος, 114.
θυγάτηρ, 141.
θυσιαστήριον, 69.

ἰδιάζω, 124.
ἰδιοπαθέω, 57.
ἰδιοπαθῶς, 51.
ἰδιοποιέω, 53.
ἰδιόχειρος, 50.
ἴδίωμα, 129.
ἰδιωτισμος, 72.
ἰδού, 64.
ἱερατεῖον, 78.
ἱερατικός, 121.
ἱερεύς, 114.
ἱλαστήριον, 71, 114, 137.
Ἰούνιος, 159.
ἰσοδυναμέω, 53.
ἰωβηλαῖον, 158.

καθαίρεσις, 114.
καθαιρετικός, 90.
καθαιρέω, 107.
καθαρισμός, 66.
καθαρότης, 161.
κάθεδρα, 114.
καθηγητής, 76.
καθηκόντως, 16, 102.
καθηλόω, 54.
κάθημαι, 124.
καθημερινός, 87.
καθησυχάζω, 60.
καθολικός, 121.
καθόσον, 171.
καθότι, 136.
καθώς, 169.
καινοφωνία, 79.
κακεντρεχῶς, 101.
κακοδοξία, 114.
κακόμισθος, 50.
κακούργως, 101.
κάλαμος, 129.
καλλίγραφος, 84.
καλλιγράφω, 124.
καλοκἀγαθία, 163.
καλύπτω, 167.
κάματος, 85.
κανονίζω, 107.
κανονική, 114, 137.
κανονικός, 121, 137.
κανονικῶς, 122, 137.
κανών, 114.
καρτεροψυχία, 82.
καταβαίνω, 139.
καταβαπτίζω, 60.
καταβάπτω, 60.
καταβλέπω, 54.
κατάβρωμα, 68.
κατάβρωσις, 67.
καταδεσμέω, 47.
καταδιαιρέω, 54.
καταδικάζω, 3.
κατάδυσις, 74.
καταθαῤῥέω, 60.
κατάκρισις, 74.
κατάκριτος, 89.
κατακλυσμός, 105.

κατακολουθέω, 54.
κατακτυπέω, 47.
καταλαλιά, 70.
καταλαμβάνω, 124.
κατάλειμμα, 68.
καταληπτικός, 135.
καταληπτός, 135.
κατάληψις, 129.
καταλιμπάνω, 171.
κατάλυμα, 68.
καταναισχυντέω, 44.
κατανύσσω, 137.
καταπαίζω, 65.
καταπευθέω, 55.
καταπιστεύω, 60.
καταπόνησις, 48.
καταργέω, 124.
κατάῤῥησις, 48.
καταῤῥυπόω, 47.
καταρτισμός, 72.
κατασκέω, 61.
κατασοφίζω, 55.
κατασπάζω, 61.
κατάστασις, 114.
καταστέλλω, 65.
καταστενάζω, 55.
κατάστημα, 68.
καταστολή, 69.
κατασφίγγω, 61.
κατατολμάω, 55.
καταφαντάζω, 47.
καταφρονητής, 69.
καταφυτεύω, 55.
κατενώπιον, 99.
κατεπινοέω, 44.
κατευοδόω, 55.
κατηχέω, 61.
κατηχησις, 114.
κατολισθαίνω, 55.
καυσών, 70.
καύχημα, 86, 141.
κενοδοξία, 71.
κεφαλή, 163, 199.
κηνσίτωρ, 159.
κῆνσος, 159.
κήρυγμα, 115, 142.
κλαυσίδειπνος, 45.
κληρικός, 77.
κλῆρος, 115.
κλῆσις, 115.
κλεψιγαμέω, 57.
κλιμακηδόν, 51.
κλόνος, 85.
κλύδων, 86.
κοιμάω, 65.
κοίμησις, 115.
κοινός, 121.
κοινωνέω, 107.
κοινωνία, 115.
κοινωνικόν, 142.
κοινωνικός, 121.
κόμης, 159.
κόνις, 86.
κοσμιότης, 164.
κοσμιώτατος, 166.
κοσμοκράτωρ, 83.
κουφισμός, 72.
κοσμοποιία, 130.
κραταιός, 98.
κρίμα, 130.
κρίσις, 105.
κριτήριον, 142.
κριτής, 105.
κτηνώδης, 88.
κτίσις, 115.
κτίσμα, 68.
κτιστός, 97.
κῦμα, 168.
Κύριος, 105.

λαϊκός, 78.
λαμπηδών, 77.
λαμπήνη, 142.
λανθάνω, 15.
λαοπλάνος, 94.
λέγω, 35.
λειποτάκτης, 84.
λειτουργέω, 107.
λειτουργία, 115.
λειτουργικός, 87.

λειτουργός, 6, 70.
λείψανον, 115.
λελογισμένως, 16.
λιτανεία, 137, 142.
λόγιος, 115.
λογιότης, 163.
λογιώτατος, 166.
λόγος, 115.
λυσσόδηκτος, 94.
λυτρωτής, 69.
λυχνία, 71.
λύω, 107.

μαγικός, 87.
μάγιστρος, 159.
μαθητεία, 75.
μαθητεύω, 56.
μαθητής, 115.
μακαριώτατος, 165.
μακρόθεν, 99.
μακροθυμία, 71.
μακρόθυμον, 71.
μακροθύμως, 101.
μάμμη, 130.
μανθάνω, 36.
μάννα, 158.
μαρασμός, 73.
μαρτυρέω, 108.
μαρτύριον, 116.
μάρτυς, 116.
ματαιοπονία, 79.
ματαιότης, 71.
ματαιοφρονέω, 64.
ματαιόφρων, 88.
ματαιόω, 53.
μαχεσθείην, 169.
μεγαλειότης, 71.
μεγαλοδωρεά, 82.
μεγαλόδωρος, 98.
μεγαλόνοια, 164.
μεγαλοφνές, 81.
μεγαλοφυία, 164.
μεγαλοφυῶς, 101.
μεγαλοφώνως, 101.
μεγαλοψυχία, 164.
μέγεθος, 163.
μεθαρμόζομαι, 65.
μεθοδεία, 75.
μειδίαμα, 75.
μέλος, 105.
μερικός, 90.
μερικῶς, 101.
μέριμνα, 168.
μεσιτεία, 137.
μεσιτεύω, 124.
μεσίτης, 71.
μεταγράφω, 125.
μεταδιδάσκω, 138, 139.
μετάθεσις, 116.
μετακιρνάω, 52.
μεταμορφόω, 61.
μεταναστεύω, 52.
μετανοέω, 139.
μετάνοια, 116.
μεταστέλλω, 61.
μεταφρονέω, 47.
μετεωρίζομαι, 125.
μετέωρος, 135.
μετοκλάζω, 64.
μήνυμα, 130.
μήποτε, 23, 37, 136.
μικροκωμία, 45.
μικροπολιτεία, 49.
μισθαποδοσία, 77.
μισθαποδότης, 83.
μνηστεία, 142.
μοιχαλίς, 70.
μονάζω, 108, 137.
μονή, 116.
Μονογενής, 105.
μονωδέω, 65.
μουλίων, 159.
μυθοποιία, 79.
μύσος, 86.
μυστήριον, 105.
μωραίνω, 125.

ναίω, 65.
ναυάγιον, 130, 169.
νεαρός, 98.

νεκρότης, 77.
νεκρόω, 56.
νέκρωσις, 74.
νεόλεκτος, 95.
νεοπαγής, 95.
νεοφώτιστος, 95.
νηπτικός, 90.
νομίζω, 35.
νοσοκομέω, 57.
νοσοποιός, 94.
νουμεράριος, 159.
νύμφη, 130.

ξενίζω, 125.
ξενισμός, 130.

ὁδηγία, 48.
ὁδηγός, 83.
ὁδίτης, 85.
οἶδα, 169.
οἴδαμεν, 169.
οἴδατε, 169.
οἶει, 173.
οἰκείωσις, 142.
οἰκοδομέω, 108.
οἰκοδομή, 66, 116, 137.
οἰκονομία, 116.
οἰκονομικός, 122.
οἰκονομικῶς, 101.
οἰκοφθορία, 142.
οἰνόπληκτος, 46.
οἶομαι, 35.
ὀλέθριος, 168.
ὀλιγόπιστος, 95.
ὀλιγόω, 53.
ὁλκός, 130.
ὁλοκλήρως, 101.
ὅμμα, 168.
ὀμνύω, 169.
ὁμόδοξος, 94.
ὁμόζυγος, 116.
ὁμόζυξ, 116.
ὁμολογέω, 35, 108.
ὁμολογητής, 76.
ὁμολογία, 116.
ὁμοουσιαστής, 84.
ὁμοούσιον, 48.
ὁμοούσιος, 94.
ὁμοτιμία, 79.
ὁμοτίμως, 101.
ὁμόψυχος, 97.
ὀνειδισμός, 66.
ὀνειροκάπηλος, 45.
ὀνειροπώλης, 45.
ὀνειροσκόπος, 83.
ὄντως, 16.
ὀρθοδοξία, 79.
ὀρθόδοξος, 94.
ὀρθοποδέω, 57.
ὀρθότης, 116, 164.
ὀρθός, 122.
ὀρθρίζω, 52.
ὁροθεσία, 77.
ὁρῶ, 36.
ὁσιότης, 161.
ὁσιώτατος, 165.
ὀστρακόρινον, 82.
ὁτεδήποτε, 51.
οὐθέτερος, 169.
οὐικάριος, 159.
οὐρανοί, 171.
οὐσία, 105.
ὀφρύος, 130.
ὀφφικιάλιος, 159.
ὄχλησις, 74.

πάγαρχος, 160.
παγίς, 86.
παθητός, 135.
παλιγγενεσία, 84.
παμψηφί, 102.
πανάγιος, 96.
πάνδοχος, 169.
πσνέστιος, 94.
πάπα, 117.
παραβολή, 117.
παραίτησις, 130.
παρακαλέω, 108.
παράκλησις, 117.
Παράκλητος, 117.

παρακούω, 125.
παρακωμῳδέω, 61.
παραλιώτης, 48.
παραλλαγή, 130.
παραμυθέομαι, 125.
παραμυθία, 130.
παραπείθω, 168.
παραπολαύω, 61.
παράπτωμα, 68.
παραῤῥίπτω, 65.
παραρτύω, 61.
παρασιωπάω, 55.
παράστασις, 131.
παρασυναγωγή, 46.
παραταράσσω, 61.
παράτασις, 131.
παρατηρέω, 139.
παρατηρημα, 117, 137.
παρατήρησις, 74.
παρατίθημι, 108.
παρατραχύνω, 44.
παρατριβή, 76.
παρατροπή, 86, 131.
παραφθείρω, 61.
παραφύλαγμα, 48.
παραχαράκτης, 48.
παραχαρσσω, 61.
παράχρησις, 74.
παρεισαγωγή, 49.
παρεκτικός, 90.
παρεκτός, 102.
παρεμπόρευμα, 138, 142.
παρεξηγέομαι, 61.
παρεπινοέω, 61.
παρέσῃ, 173.
παρηγόρημα, 131.
παρηγορία, 131.
παρθενία, 117.
πάρθενος, 117.
παροδικός, 143.
παροικία, 70, 117, 137.
Παροιμία, 105.
παροξυτονέω, 46.
παροργισμός, 67.
παρορκέω, 61.
παρόψημα, 138, 142.
παῤῥησία, 131.
πάσχα, 158.
πατήρ, 105.
πατριάρχης, 71.
πατρότης, 48.
πεδάω, 168.
πείθω, 36.
πειρασμός, 67.
πειρατέον, 17.
πενθήρης, 97.
πενταετία, 82.
πεπλανημένως, 16.
πεποίθησις, 67.
περιβομβέω, 61.
πενίεργος, 135.
περιέργω, 170.
περίεσκεμμένως, 16.
περιθρυλλέω, 47.
περιίστημι, 125.
περικτυπέω, 62.
περιλάμπω, 62.
περιοδεία, 75.
περιπαρίημι, 44.
περιπόθητον, 81.
περιπόθητος, 165.
περισπασμός, 67.
περισπάω, 125.
περισπούδαστος, 87.
περισσεία, 67.
περίσσευμα, 117.
περίστασις, 131.
περιστατικός, 90.
περιτομή, 67.
περιφέρω, 125.
περιφλέγω, 62.
περιφυείς, 169.
περιπερεία, 75.
πετασθήσομαι, 171.
πεῦσις, 74.
πεφεισμένως, 16.
πιστεύω, 35, 108.
πίστις, 117.
πιστοί, 105.
πληκτικός, 135.

πληροφορέω, 53, 136.
πληροφορία, 75.
πλήρωμα, 118.
Πνεῦμα, 118.
πνευματικός, 122.
πνευματικῶς, 101.
ποθεινότατος, 165.
ποιητέον, 17.
ποιητής, 118.
ποίκιλμα, 118.
ποιμήν, 105.
ποίμνια, 105.
σολιτεία, 118.
σολίτευμα, 143.
σολλαπλασίων, 168.
πολυάσχολος, 96.
πολυγαμία, 79.
πολύγαμος, 82.
πολυθεΐα, 71.
πολυμερῶς, 101.
πολυοχλία, 71.
πολυπλασίων, 168.
πολυπόθητος, 95, 165.
πολύσημος, 94.
πολυστένακτος, 94.
πολύτιμος, 135.
πολυτρόπως, 101.
πολυφάνταστος, 94.
πολυφωνία, 79.
πολύφωνος, 143.
πόμα, 171.
πονηρός, 105.
πόῤῥω, 170.
πόῤῥωθεν, 170.
ποῤῥωτέρω, 170.
ποταπός, 170.
ποτνιάομαι, 56.
πραγματευτικός, 91.
πραιπόσιτος, 160.
πρακτέων, 17.
πρᾶξις, 118.
πραΰτης, 71.
πρεσβεία, 118.
πρεσβεύω, 125.
πρεσβυτέριον, 78.
πρεσβύτερος, 118.
πρεπόντως, 16.
πριβᾶτα, 160.
προάγω, 125.
προαιώνιος, 96.
προαναπαύομαι, 138, 139.
προαπαίρω, 62.
προαπόκειμαι, 64.
πρόβατον, 105.
πρόγνωσις, 67.
προγνωστικόν, 81.
προγνωστικός, 91.
προδιαμαρτάνω, 44.
προδιαμαρτύρομαι, 62.
προεδρία, 118.
προεντυγχάνω, 62.
προκξετάζω, 62.
προηγουμένως, 16.
πρόθεσις, 118.
προΐστημι, 108.
προκαταβάλλω, 62.
προκαταγγέλλω, 62.
προκαταλεάνω, 47.
προκατέχω, 125.
προκοπή, 69.
πρόληψις, 74.
προμνηστεύομαι 138, 139.
προπολιτεύομαι, 138, 140.
προσβλέπω, 6.
προσδιαστέλλω, 62.
προσεγγίζω, 55.
προσευχή, 69.
προσηγορία, 131.
προσηκόντως, 16.
προσηχέω, 62.
πρόσκαιρος, 95.
προσκλαίω, 108, 137.
πρόσκλισις, 74.
πρόσκομμα, 68.
προσκοπή, 83.
προσκυνέω, 6.
προσμένω, 108.
προσοικειόω, 62.
προσοχή, 69.
προσρήγνυμι, 62.

προσρίπτω, 62.
προστασία, 131.
προστραγῳδέω, 62.
προσφεύγω, 62.
προσφορά, 118.
πρόσφυξ, 84.
προσφώνησις, 74.
πρόσωπον, 131.
προσωποποιέω, 57.
προτιμητέος, 17.
προφανῶς, 99.
προφητεία, 67.
προφητικός, 91.
προφορά, 16.
προφυλακτικός, 91.
πρωτοστάτης, 118.
πταῖσμα, 119.
πτερόν, 1.
πτωχοτροφεῖον, 48.
πτωχοτροφία, 48.
πυρόω, 108.

ῥαδιουργία, 132.
ῥαντίζω, 52.
ῥᾷος, 171.
ῥητόν, 132.
ῥητός, 17.
ῥοπή, 143.
ῥύπασμα, 75.
σαββατίζω, 158.
σάββατον, 158.
σαθρόω, 53.
σαλεύω, 126.
σάρκωσις, 74.
σατανᾶς, 158.
σέβασμα, 68.
σεμνολόγημα, 75.
σεμνοπρέπεια, 164.
σεμνότατος, 166.
σεμνότης, 119, 164.
Σεπτέμβριος, 160.
σήμερον, 171.
σιδηροκατάδικος, 50.
σίδηρος, 199.
σιδηροφόρος, 87.
σινιάζω, 56.
σιτομέτριον, 78.
σιωπήσω, 170.
σκάμμα, 132.
σκανδαλίζω, 52.
σκανδαλισμός, 73.
σκάνδαλον, 70.
σκεῦος, 105.
σκοπευτής, 76.
σκοτομήνη, 71.
σκότωσις, 74.
σμικρότατος, 171.
σμικρότης, 171.
σμικρῶς, 171.
σπάω, 64.
σπουδαιότατος, 166.
στασιαστής, 76.
σταυρός, 132.
σταυρόω, 108.
στενάζμ, 65.
στενοχωρέω, 126.
στένω, 65.
στερέωμα, 132.
στερρότης, 163.
στεφανόω, 104.
στήκω, 170.
στηλιτευτικός, 50.
στηλιτεύω, 56.
στηριγμός, 73.
στίχος, 132.
στοιχέω, 126, 140.
στρατηλάτης, 86.
στρατόπεδον, 132.
συγγνοποιός, 50.
συγγνωστός, 98.
συγγυμνασία, 68.
συγκακοπαθέω, 62.
συγκατάθεσις, 83.
συγκροτέω, 109.
σύγχρονος, 95.
συγχωρέω, 126.
συλλατρεύω, 62.
συλλειτουργός, 83.
συμβιβασμός, 73.
συμβίος, 132.

συμβίωσις, 67.
συμμετέρχομαι, 47.
συμμιαίνω, 55.
συμμύστης, 83.
συμπαραναλίσκω, 62.
συμπαρεκτείνω, 62.
συμπεριορίζω, 44.
συμπεριφέρω, 126.
συμπληρωτικός, 91.
συμπορνεύω, 63.
σύμπορος, 50.
συμπεσβύτερος, 83.
συμπρόειμι, 63.
συμπωλέω, 63.
συμφερόντως, 16.
σύμψυχος, 95.
συναθλητής, 84.
συναίσθησις, 132.
συναναμίλνυμι, 55.
συναναπέτομαι, 44.
συνάντημα, 68.
σύναξις, 74.
συναπαρτίζω, 63.
συναρπαγή, 76.
συνασπιστής, 85.
συνάφεια, 80.
συνδιαγωγή, 76.
συνδιαθλέω, 47.
συνδιάκονος, 119.
συνδιαπεραιόω, 47.
συνδιατίθημι, 126.
συνδιέπω, 63.
συνδοξάζω, 109.
συνεζευγμένως, 51.
συνειδήσω, 172.
συνειδός, 77.
συνεκβοάω, 63.
συνεκπληρόω, 63.
συνεκτικός, 135.
συνελαύνω, 140.
συνενδίδωμι, 63.
συνεπεγείρω, 55.
συνεπικουφίζω, 63.
συνεπιτείνω, 126.
σύνεσις, 161.
συνεφαπλόω, 44.
συνθήκη, 119.
συνίστημι, 109, 126.
συνοδεύω, 55.
συνοδία, 83.
συνοδικός, 91.
σύνοδος, 105.
συνοικέσιον, 48.
συνουσιόω, 57.
σύνταγμα, 132.
συντέλεια, 132.
σύντριμμα, 119.
συντριμμός, 67, 119, 137.
συντυχία, 132.
συννυπακούω, 63.
συννυποστηρίζω, 46.
σύστασις, 119, 133.
συστατικός, 135.
συστήκω, 170.
σύστημα, 133.
σχίσμα, 119.
σχολαστικός, 133.
σωματικῶς, 101.
Σωτήρ, 105.
σωτηρία, 119.

τάγμα, 119.
τάξις, 119.
ταπεινοφροσύνη, 80.
ταπεινοφρόνως, 51.
ταπείνωσις, 161.
ταχύγραφος, 84.
τεθαῤῥηκότως, 16, 102.
τελειοποιός, 50.
τελειότης, 164.
τελεωτικόν, 81.
τέλεσμα, 137.
τελώνη, 133.
τέρπω, 65.
τέσσαρες, 173.
τετραπλῆ, 133.
τεχνικός, 136.
τιθασσός, 170.
τιμᾶν, 173.
τιμητικόν, 133.

τιμότης, 164.
τιμίως, 46.
τιμώτατος, 165.
τιῶσδε, 101.
τόμος, 119.
τονόω, 56.
τρακτευτής, 160.
τρανόω, 57.
τράνωσις, 75.
τράπεζα, 105.
Τριάς, 119.
τριγαμία, 49.
τρισσάκις, 102.
τριστάτης, 72.
τρίτατος, 97.
τυπικός, 91.
τύπος, 133.
τυπόω, 126.
τυρεύω, 126.
τυχή, 10.

ὑγεία, 170.
νἴκῶς, 51.
νἰοθετέω, 64.
νἱός, 105.
νἱότης, 77.
ὑμνῳδία, 86.
ὑπακοή, 69.
ὑπάρξις, 133.
ὕπατος, 133.
ὑπεξούσιος, 96.
ὑπερανίστημι, 63.
ὑπερασπισμός, 67.
ὑπέρβασῖς, 133.
ὑπερεκπίπτω, 63.
ὑπερευχαριστέω, 64.
ὑπερεύχομαι, 63.
ὑπέρθεσις, 83.
ὑπερκόσμιος, 95.
ὑπερκρατέω, 55.
ὑπερμαχέω, 65.
ὑπεροράω, 4.
ὑπερτίθημι, 126.
ὑπεστόρεσμαι, 170.
ὑπηρεσία, 120.
ὑπηρέτης, 120.
ὑπογραφή, 133.
ὑπόδειγμα, 133.
ὑποδέξῃ, 173.
ὑποδιάκονος, 120.
ὑποθρυλλέω, 45.
ὑπόκρισις, 134.
ὑπόληψις, 134.
ὑπομνηστικόν, 81.
ὑποπίπτω, 109.
ὑπόστασις, 120.
ὑποστολή, 76.
ὑποταγή, 77.
ὑποτάσσω, 55, 127.
ὑποφώνημα, 45.
ὑποφώνησις, 75.
ὑποχαυνόω, 57.
ὑπόχρεοι, 170.
ὑφέρπω, 65.
ὕφεσις, 137.
ὑφίστημι, 127.
ὑφορμέω, 63.
Ὕψιστος, 98.

φάγος, 77.
φανερόω, 109.
φανητιάω, 56.
φευκτός, 17.
φημί, 35.
φθοροποιός, 94.
φιλαιρετικός, 45.
φιλαληθῶς, 102.
φίλανδρον, 134.
φιλάνθρωπος, 105.
φιλαρχέω, 57.
φιλαυτία, 79.
φιλελεύθερος, 96.
φιληδονία, 80.
φιλήδονος, 94.
φιλοκοσμός, 122, 137.
φιλόπλουτος, 98.
φιλοπονία, 162.
φιλοπρωτία, 75, 170.
φιλόσαρκος, 97.
φιλοτέχνημα, 76.

φιλόχριστον, 84.
φιλόχριστος, 94.
φίλτατος, 168.
φονευτής, 69.
φονεύτρια, 48.
φοράς, 134.
φορητός, 98.
φρικτός, 87.
φρόνημα, 143.
φρόνησις, 164.
φροντιστέον, 17.
φρύαγμα, 134.
φυλακτέον, 17.
φυλοκρινέω, 58.
φύραμα, 143.
φυσιόω, 56.
φυσίωσις, 75.
φυτοκόμος, 49.
φῶς, 120.
φωστήρ, 70.
φωτίζω, 109.
φωτισμός, 67.

χαρακτηρίζω, 56.
χάρις, 105.
χάρισμα, 76.
χαρτίον, 70.
χειραγωγέω, 57.
χειραγωγία, 84.
χειροτονέω, 109.
χειροτονία, 120.
χήρα, 105.
χηρεία, 105.
χηρεύω, 127.
χοϊκός, 91.
χορτασία, 68.
χρειῶδες, 81.
χρεωστέω, 46.
χρεώστης, 78.
χρή, 9.
χρῆμα, 170.
χρηματίζω, 127.
οργητέον, 17.
χρηστότης, 163.
χριστέμπορος, 49.
Χριστιανισμός, 73.
Χριστιανός, 78.
χριστόμαχος, 97.
Χριστός, 120.
χρίω, 109.
χρόνιος, 168.
χρυσομανής, 94.
χωρεπίσκοπος, 82.
χωρητός, 89.

ψάλλω, 109.
ψαλμός, 120.
ψαλμῳδία, 77.
ψευδοπροφήτης, 72.
ψύγω, 170.
ψυχωφελής, 50.

ὥριμος, 98.

INDEX LOCUTIONUM

ὁ ἄγγελος ὁτῆς ἐκκλησίας ἔφορος, 157.
ὁ ἄγγελος σατάν, 148.
οἱ ὑπὲρ τῆς εὐσεβείας ἀγῶνες, 150.
οἱ ἀγωνισταὶ τῆς εὐσεβείας, 146.
ἡ ἐν Χριστῷ ἀδελφότης, 146.
ὁ ἀθλητὴς Χριστοῦ, 146.
ὁ ὑπὲρ τῆς εὐσεβείας ἆθλος, 150.
τὸ αἷμα τοῦ σταυροῦ αὐτοῦ, 157.
ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, 145.
ὁ ἀπέραντος αἰών, 149.
ἀπὸ τῶν αἰώνων, 149.
ὁ αἰὼν ὁ μέλλων, 149.
ἡ ἀκρίβεια ἀσκητική, 150.
ἡ ἀλήθεια τοῦ εὐαγγελίου, 152.
ἡ πρὸς θάνατον ἁμαρτία, 156.
ὁ ἀμνὸς τοῦ Θεοῦ, 145.
κόσμου ἀναχώρησις, 150.
οἱ μακάριοι ἄνδρες, 146.
ὁ ἄνθρωπος τοῦ Θεοῦ, 146.
ἡ ἀνοχὴ τοῦ Κυρίου, 154.
τῆς ὑπομονῆς ἡ ἀντίδοσις, 156.
ἅπαξ εἰρημένα, 43.
ὁ ἀπο καλύπτων τὰ βαθέα, 144.
ἡ πνευματικὴ ἁρμολογία, 155.
τὰ ἀῤῥωστήματα τῶν ἐκκλησίων, 147.
ὁ ἄρτος, 151.
ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ, 145.
ἄρτοι προθέσεως, 157.
ὁ ἀληθινὸς ἀρχιερεύς, 145.
ἡ εὐσεβείας ἄσκησις, 150.
οἱ ἀσκηταὶ τῆς εὐσεβείας, 146.

τὸ σωτήριον βάπτισμα, 151.
ἡ ἀκαθαίρετος βασιλεία, 149.
ἡ τοῦ θανάτου βασιγεία, 151.
ἡ βασιλεία οὐρανῶν, 150.
ὁ βασιλεὺς τῶν αἰώνων, 144.
ὁ οὐράνιος βασιλεύς, 144.
τὸ ἀπαραλόγιστον βῆμα τοῦ Χριστοῦ, 149.
ἐν ἀκριβείᾳ βίος, 150.

ἡ πνευματικὴ βοηθεία, 155.
τὸ βούλημα τοῦ Θεοῦ, 157.
ἡ βούλ ησίς Θεοῦ, 157.
τὸ βράβεῖον τῆς ἄνω κλήσεως, 156.
τὸ βραβεῖον τῆς ὑπομονῆς, 156.

ὁ τῶν κρυπτῶν γνώσπης, 144.
ἡ ἅγια Γραφή, 154.
αἱ θεῖαι Γραφαί, 154.
ἡ θεόπνευστος Γραφή, 154.

ὁ πονηρὸς δαίμων, 148.
οἱ δεσμοὶ τῆς σαρκός, 156.
οἱ δεσμοὶ τοῦ σώματος, 156.
ὁ Δεσπότης Θεός, 144.
ὁ κοινὸς Δεσπότης, 144.
ὁ ἐν οὐρανοῖς Δεσπότης, 144.
ὁ οὐρανοῦ καὶ γῆς Δεσπότης, 144.
ὁ πάντα ἐν τῇ ἑαυτοῦ σοφίᾳ διοικῶν Δεσπότης, 144.
τὸ τῶν Γραφῶν διδασκάλιον, 152.
ἡ δικαιοκρισία τοῦ Θεοῦ, 149.
τὸ δικαστήριον τῆς ἀληθείας, 149.
τὸ ἀνεξαπάτητον δικαστήριον, 149.
τὸ μέγα δικαστήριον, 149.
τὸ φοβερὸν καὶ ἀπαραίτητον δικαστήριον, 149.
τὸ τοῦ Χριστοῦ δικαστήριον, 149.
ὁ ἄ νωθεν δικαστής, 144.
τὰ τῆς ἀληθείας δογματα, 153.
τὸ τῆς ἀναστάσεως δόγμα, 153.
τὸ εὐαγγελικὸν δόγμα, 153.
τὰ τῆς εὐσεβείας δόγματα, 153.
τὸ εὐσεβὲς δόγμα τῆς πίστεως, 153.
κοινὸν καὶ συνοδικὸν δόγμα, 153.
τὰ τῶν πατέρων δόγματα, 153.
ἡ δόξα Θεοῦ, 154.
ἡ οὐράνιος δόξα, 155.
ἡ δόξα Χριστοῦ, 154.
οἱ δοῦλοι τοῦ Θεοῦ, 146.
ὁ δοῦλος Ἰησοῦ Χριστοῦ, 146.
ὁ δρόμος τῆς εὐσεβείας, 151.
ὁ δυνατός, 144.

εἰ καὶ ὅτι, 32.
ὁ εἰδὼς τὰ ἀπόῤῥητα τῶν καρδιῶν, 144.
ἡ εἰρήνη τοῦ Θεοῦ, 154.
ἡ τοῦ Θεοῦ Ἐκκλησία, 152.
ἡ τοῦ κυρίου Ἐκκλησία, 152.
αἱ ἐκκλησίαι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 152.
ἡ Ἐκκλησία Χριστοῦ, 152.
οἱ ἐκλεκτοὶ τοῦ Θεοῦ, 146.
ὁ ἔλεος τοῦ Θεοῦ, 154.
ἡ ἐλπὶς τῆς δόξης τοῦ Θεοῦ, 155.
ἡ πρὸς Θεὸν ἐλπίς, 155.
ἡ ἐλπὶς τῆς σωτηρίας, 155.
ἡ τοῦ Κυρίου ἐνανθρώπησις, 152.
τὸ ἀθάνατον ἔνδυμα, 155.
τὸ τῆς ἀφθαρσίας ἔνδυμα, 155.
ἡ θεοῦ ἐνοίκησις, 154.
ἡ ἀναγκαία ἔξοδος, 151.
αἱ ἔξοδοι τοῦ βίου, 151.
ἡ ἔξοδος ἡ ἀπὸ τοῦ κόσμου τούτου, 151.
τὸ ἐπάγγελμα τοῦ ἀσκητικοῦ βίου, 150.
ἡ διὰ σαρκὸς ἐπιδημία, 152.
τοῦ Κυρίου ἡ ἐν σαρκὶ ἐπιδημία, 152.
ἡ οἰκονομικὴ αὐτοῦ πρὸς ἀνθρώπους ἐπιδημία, 152.
ἡ ἐπισκοπ ὴ Θεοῦ, 155.
ἡ τοῦ Κυρίου ἐπιφάνεια, 152.
τὰ ἔργα τῆς σαρκός, 156.
τὸ εὐαγγέλιον τῆς βασιλείας, 153.
τὸ εὐαγγέλιον τῆς εἰρήνης καὶ σωτηρίας, 153.
τὸ εὐαγγέλιον τοῦ Χριστοῦ, 153.
οἱ τῆς ανωνύμου ταύτης αἱρέσεως ἐφεύρεται, 147.
ὁ ἐχθρὸς τῆς ἀληθείας, 147.
ὁ ἐχθρὸς τῶν ἐκκλησιῶν τοῦ Χριστοῦ, 148.
οἱ ἐχθροὶ τοῦ Θεοῦ, 147.
ὁ κοινὸς ἐχθρὸς τοῦ βίου ὑμῶν, 148.
ὁ κοινὸς ἐχθρὸς τῆς ζωῆς ἡμῶν, 148.
ὁ κοινὸς τῶν ψυχῶν ἡμῶν ἐχθρός, 148.
οἱ ἐχθροὶ τοῦ κυρίου, 148.
οἱ ἐχθροὶ τοῦ σταυροῦ τοῦ Χριστοῦ, 157.
οἱ ἐχθροὶ τοῦ Χριστοῦ, 148.

ἡ αἱρετικῶν πνευμάτων ζάλη, 157.
ὁ τοῦ Κυρίου ζυγός, 150.
ὁ ζυγὸς τοῦ Χριστοῦ, 150.
ἡζωὴ αἰώνιος, 149.
ἡ κατ' ἐντολὰς τοῦ Κυρίου ζωή, 150.
ἡ κατὰ τὸ εὐαγγέλιον ζωή, 150.
ἡ μελλούσα ζωή, 149.
ἡ μετὰ ταῦτα ζωή, 149.
ἡ ἐν σαρκί ζωή, 150.

αἱ ἡδοναὶ τῆς σαρκός, 156.
οἱ ἐπὶ Κύριον ἠλπικότες, 146.
ἡ ἡμέρα τῆς ἀνταποδόσεως, 148.
ἡ ἡμέρα τῆς ἐπισκοπῆς αὐτοῦ, 148.
ἡ ἐσχάτη ἡμέρα, 149.
ἡ ἡμέρα τῆς κρίσεως, 149.
ἡ ἡμέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 148.
ἡ ἡμέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἡ δικαία, 148.
ἡ μεγάλη τοῦ Κυρίου ἡμέρα, 148.
ἡ μεγάλη ἡμέρα τῆς δικαιοκρισίας τοῦ Θεοῦ ἡμῶν, 148.
ἡ μεγάλη ἡμέρα τῆς ἐπιφανείας τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, 149.
ἡ ἡμέρα τῆς μισθαποδοσίας, 149.
αἱ ἡμέραι τῆς παροικίας σου ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι, 150.
ἡ σωτήριος ἡμέρα τοῦ πάσχα, 157.
ἡ φοβερὰ ἡμέρα τῆς ἀνταποδόσεως τοῦ Κυρίου, 149.

τὸ θέλημα τοῦ Κυρίου, 157.
ὁ ἀγαθὸς Θεός, 144.
ὁ ἅγιος Θεός, 144.
ὁ μέγας Θεὸς καὶ Σωτὴρ ἡμῶν Ἰησοῦς Χριστός, 145.
ἡ Μονογενὴς θεότης, 145.
ὁ θησαυρὸς τῆς ὑγιαινούσης πίστεως, 153.
τὸ θρέμμα τῆς Ἐκκλησίας, 146.
οἱ Ἱερεμίου θρῆνοι, 157.

ὁ θρόνος Δαβίδ, 157.
ἡ κοινὴ θυγάτμρ ἡμῶν, 146.
ἡ θυγάτηρ ἡμῶν ἐν Κυρίῳ, 146.

κατ' ἰδίαν, 102.
Ἱερουσαλὴμ ἡ ἄνω, 150.
τὰ ἴχνη τῶν ἁγίων, 151.

τὸ κάλλος τῆς δόξης τοῦ Θεοῦ, 154.
ὁ καρπὸς τῆς ἀγάπης, 155.
οἱ καρποὶ ἄξιοι τοῦ Πνεύματος, 155.
ὁ καρπὸς μετανοίας, 155.
ὁ πρῶτος καρπὸς τοῦ Πνεύματος, ἡ ἀγάπη, 155.
τὸ ἀρχαῖον καύχημα τῆς ὀρθοδοξίας, 157.
τὸ καύχημα τοῦ σταυροῦ, 157.
τὸ ἀγαθὸν ἐκεῖνο κήρυγμα τῶν πατέρων, 153.
τὸ ἀποστολικὸν τῆς πίστεως κήρυγμα, 153.
ὁ αἰωνίων ἀναπαύσεων κληρονόμος, 146.
ἡ ἐπουράνιος κλήσις, 155.
τὸ κοινὸν τῶν εὐλαβῶν, 146.
ἡ κοινωνία τοῦ ἁγαθοῦ, 151.
ἡ κοινωνία τῶν ἁγιασμάτων, 151.
ἡ κοινωνία Πνεύματος, 155.
ἡ κοινωνία τοῦ σώματος τοῦ Χριστοῦ, 152.
ὁ κοσμοκράτωρ τοῦ σκότους τοῦ αἰῶνος τούτου, 148.
τὰ ἀθεώρητα αὐτοῦ τῆς δικαιοσύνης κρίματα, 149.
τὰ ἀνεξιχνίαστα αὐτοῦ τῆς δικαιοσύνης κρίματα, 149.
τὰ τοῦ Θεοῦ κρίματα, 149.
ἡ κρίσις Θεοῦ, 149.
τὸ ἀπαραλόγιστον κριτήριον, 149.
ὁ κριτὴς τῆς ἀληθείας, 144.
ὁ ἀπαραλόγιστος κριτής, 144.
ὁ δίκαιος κριτής, 144.
ὁ ἀνακαλύπτων βαθέα καὶ φανερῶν βουλὰς καρδιῶν Κύριος, 144.
ὁ Κύριος τῆς δικαιοσύνης, 145.
ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, 145.

ἡ λαμπρότης τῶν ἁγίων, 157.
ὁ λαὸς τοῦ Θεοῦ, 146.
ὁ λαὸς τοῦ Κυρίου, 146.
ἡ λειτουργία τοῦ θυσιαστηρίου, 157.
κατὰ λεπτόν, 102.
ὁ λόγος τῆς ἀληθείας, 153.
ὁ λόγος τῆς εὐσεβείας, 153.
τὸ λουτρὸν τῆς παλιγγενεσίας, 151.

οἱ μαθηταὶ τοῦ Κυρίου, 146.
ὁ μαθητὴς Χριστοῦ, 146.
ἡ ἐκ τῶν Γραφῶν μαρτυρία, 153.
τὰ μέλη τῆς Ἐκκλησίας, 147.
τὰ μέλη τοῦ σώματος τῆς Ἐκκλησίας τοῦ Χριστοῦ, 147.
τὰ μέλη τοῦ σώματος τοῦ Χριστοῦ, 146.
ὁ τὰ κρυπτὰ τῶν καρδιῶν ἡμῶν ἀποκαλύπτειν μέλλων, 145.
ἡ μερὶς τῶν μαρτύρων, 156.
τέλειος ὁ μισθὸς τῆς Θεοσεβείας, 156.
ἡ οὐράνιος μονή, 150.
τὸ μέγα μυστήριον, 152.
τὸ μέγα τῆς εὐσεβείας μυστήριον, 157.
τὸ τῆς σωτηρίας μυστήριον, 157.
ὁ ναὸς Θεοῦ, 147.
τῆς πίστεως τὸ ναυάγιον, 157.
οἱ ἐν Χριστῷ νήπιοι, 147.
ὁ νόμος τῶν ἐντολῶν, 153.
ἡ νύμφη τοῦ Χριστοῦ, 146.

ἡ ὁδὸς ἡ ἄγουσα ἐπὶ τὰς μονὰς τοῦ Κυρίου, 151.
ἡ ὁδὸς τῶν ἐντολῶν αὐτοῦ, 151.
ἡ τῆς εὐσεβείας ὁδός, 151.
ἡ ὁδὸς τῆς κατὰ Χριστὸν πολιτείας, 150.
ἡ στενὴ καὶ τεθλιμμένη ὁδός, 151.
ἡ οἰκοδομὴ τῆς ἀδελφότητος, 155.
ἡ οἰκοδομὴ τῶς Ἐκκλησίας, 155.
ἡ οἰκονομία τῆς καθ' ἑαυτὴν ζωῆς, 155.
ἡ τοῦ Θεοῦ οἰκονομία, 154.
ἡ ἐν σαρκὶ οἰκονομία, 152.
ἡ διὰ σώματος οἰκονομία, 152.

ἡ σωτήριος οἰκονομία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 152.
ὁ σοφὸς τῆς ζωῆς ἡμῶν οἰκονόμος, 145.
ὁ πάντα οἰκονομῶν, 145.
ὁ εὐκτήριος οἶκος, 152.
ὁ οἶκος τῆς προσευχῆς 152.
ὁμολογία πίστεως ὑγιοῦς, 153.
τῷ ὄντι, 16.
ἡ ὀρθότης τοῦ κηρύγματος, 153.
ἡ ὀρθότης τῆς πίστεως, 153.
ὁ τοῦ Θεοῦ ὀφθαλμός, 157.
ὁ ὀφθαλμὸς τῆς ψυχης, 157.

τὰ τῆς σαρκὸς πάθη, 156.
τὰ ὑπὲρ Χριστοῦ παθήματα, 150.
εἰς τὸ παντελές, 102.
τὸ παραπλήσιον, 102.
ἡ ἁγια παρθένος, 145.
οἱ ἅγιοι πατέρες, 147.
ὁ πνευματικὸς πατήρ, 147.
οἱ εἰς Θεὸν πεπιστευκότες, 147.
ἡ πεποίθησις ἡ εἰς Θεόν, 155.
ἡ τοῦ διαβόλου περιεργία, 156.
ἡ ἀποστολικὴ πίστις, 154.
ἡ εἰς Θεὸν πίστις, 153.
ἡ ἐν Νικαιᾳ πίστις, 154.
ἡ ὀρθὴ πίστις, 154.
ἡ τῶν πατέρων πίστις, 153.
ἡ ὑγιαίνουσα πίστις, 154.
ἡ γιὴς πίστις, 154.
ἡ εἰς χριστὸν πίστις, 153.
πλὴν ἀλλά, 103.
τὸ ἅγιον Πνεῦμα, 145.
τὰ πνεύματα τῆς πονηρίας, 156.
τὰ πνευματικὰ τῆς πονηρίας, 156.
ὁ τῶν ὅλων ποιητής, 145.
τὸ ποίμνιον τοῦ Κυρίου, 147.
τὰ ποίμνια τοῦ Χριστοῦ, 147.
οἱ πολέμιοι τῆς πίστεως, 148.
ἡ ἀποστολικὴ πολιτεία, 150.
ἡ κατὰ τὸεὐαγγέλιον πολιτεία, 150.
ἡ κατὰ Θεὸν πολιτεία, 150.
οἱ πολιτευσάμενοι κατὰ τὸ εὐαγγέλιοι τοῦ Χριστοῦ, 147.
οἱ ὑπὲρ τῆς εὐσεβείας πόνοι, 151.

ἡ πρός Θεὸν πορεία, 151.
τὰ κατὰ τὸν κόσμον τοῦτον πράγματα, 151.
οἱ προεστῶτες τοῦ ὀρθοῦ λόγου, 147.
πρόσκομμα τῷ λαῷ, 156.
ἐκ τοῦ προχείρου, 102.
αἱ πύλαι τοῦ θανάτου. 151.
τὸ αἰώνιον πῦρ, 150.

ἡ θεοφόρος σάρξ, 145.
ὁ σατανᾶς ὁ πατὴρ τοῦ ψεύδους, 148.
ἡ μακρὰ αὕτη καὶ ἀπευκταία σιωπή, 151.
τὰ σκεύη τῆς ἐκλογῆς, 147.
σκεῦος ἱερὸν ἀνατεθὲν τῷ Δεσπότῃ, 146.
τὸ τῆς ἀσεβείας σκότος, 156.
ἡ σοφία τοῦ κόσμου τούτου, 157.
τὰ τῆς ἀποστασίας σπέρματα, 157.
σπλάγχνα οἰκτιρμοῦ, 157.
σπλάγχνα Χριστοῦ, 154.
τὸ τῆς εὐσεβείας στάδιον, 151.
στάδιον τῶν μακαρίων ἀγωνισμάτων, 151.
οἱ τὴν σάρκα σταυρωσάντες σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις, 146.
τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως, 147.
ὁ τῆς κατὰ Θεὸν ἀγάπης στέφανος, 156.
ὁ τῆς δικαιοσύνης στέφανος, 156.
οἱ τῶν μαρτύρων στέφανοι, 156.
μεγάλοι στέφανοι δόξης, 156.
ὁ στέφανος τῆς κατὰ Χριστὸν ὁμολογίας, 156.
οἱ στέφανοι τῆς ὑπομονῆς, 156.
οἱ στῦλοι καὶ τὸ ἑδραίωμα τῆς ἀληθείας, 147.
ὁ στῦλος καὶ ἑδραίωμα τῆς Ἐκκλησίας, 147.
ὁ σύνδεσμος τῆς εἰρήνης, 157.
ἡ συνεργία τοῦ Πνεύματος, 155.
ὁ συνεργὸς τοῦ εὐαγγελίου, 147.
τὸ σῶμα τῆς Ἐκκλησίας, 147.
τὸ σῶμα τοῦ Χριστοῦ, 152.
ὁ Σωτήρ, 145.

τὸ τάγμα τῶν μοναζόντων, 146.
τὸ τάγμα τῶν παρθένων, 146.
τὸ τέκνον πνευματικόν, 147.
τῆς πρὸς Θεὸν ἀγάπης τὸ τέλειον, 156.
τῆς πίστεως ὁ τόμος, 154.
ἡ ἁγια Τριάς, 145.
ἡ θεία καὶ μακαρία Τριάς, 145.
ἡ θεία καὶ σωτήριος Τριάς, 145.
ἡ μακαρία Τριάς, 145.

οἱ υἱοὶ τῆς ἀπειθείας, 148.
ὁ υἱὸς τῆς ἀπωλείας, 148.
υἱὸς Θεοῦ, 147.
ὁ Υἱὸς τοῦ Θεου, 145.
ὁ Ὕψιστος, 145.

ἡ τοῦ Θεοῦ φιλανθρωπία, 154.
ὁ φιλάνθρωπος, 145.
οἱ φοβούμενοι τὸν Κύριον, 147.
τὸ φρόνημα τῆς σαρκός, 157.
τὸ θαυμαστὸν φῶς τῆς ἀληθείας τοῦ εὐαγγελίου, 154.
ὁ φωτισμὸς τῆς γνώσεως τοῦ Χριστοῦ, 154.
ἡ χάρις τοῦ ἁγίου, 154.
ἡ τοῦ Θεοῦ χάρις, 154.
ἡ χάρις τοῦ Κυρίου, 154.
ἡ χάρις τοῦ Πνεύματος, 154.
τὸ χάρισμα τῆς διακρίσεως τῶν πνευματικῶν, 155.
τὰ πνευματικὰ χαρίσματα, 155.
ἡ ἀγγέλων χορεία, 157.
ὁ ἀπὸ Θεοῦ χωρισμός, 157.

ὡς ὅτι, 37.

INDEX RERUM.

accusative, 3:
  of the articular inf., 14; with πρός for the dative, 3; after ἔπεσθαι, 3; for genitive, 3.
adjective, 86.
adjective-substantive-abstract, 191.
adverb, 98:
  formed from participle, 15.
alliteration, 183.
anadiplosis, 178.
anastrophe, 180.
antimetathesis, 193.
antistrophe, 180.
antithesis, 196.
antonomasia, 192.
arsis and thesis, 177.
assonance, 183.
asyndeton, 185.
chiasmus, 196:
  antithetical, 197.
clauses, 21:
  conditional, 29; of hindrance, 28; object, 25; purpose, 21; result, 27.
climax, 181.
commands, 17:
  imperative in, 17; imperative optative, 19; inf. in, 19; ὅπως with subj. in, 19.
comparison, 199:
  long, 200; redundant, 201; short, 200.
conclusion:
  part I, 39; part II, 173; part III, 202.
dative, 4:
  of agent, 4; of articular inf., 13; ἐν with dative for means, 6; for motion towards, 6; after προσβλέπω, προσκυνέω, and ἐχθραίνω, 6.
dialektikon, 190.
ecphrasis, 201.
epanaphora, 179.
epidiorthosis, 189.
exclamatio, 187.
figures, 176:
  of argumentation, 189; Gorgianic, 193; of imagery, 198; minor, 190; of redundancy, 176; of repetition, 178; of sound, 182; of vivacity, 185.
genitive, 3:
  of agent, 3; of the articular infinitive, 11; without a preposition after ἀρταόμαι, 4; of the thing, after ἀμείβομαι, 4; after ὑπεροράω, 4.
homoioteleuton, 195.
hyperbaton, 190.
hyperbole, 191.
hypostrophe, 187.
indirect discourse, 34:
  statement, 34; question, 37.
infinitive, 9:
  articular, 10; in indirect discourse, 35; after ἔχω, 15; after ἐρυθριάω, 15; for the imperative, 19; after ἵνα, 23; after λανθάνω, 15; object, 27; for purpose, 23; after verbs of necessity or obligation, 9.
irony, 188.
kuklos, 181.
litotes, 188.

metaphor, 198:
prolonged, 198; short, 198.
metonymy, 199.
negative, 37:
use of μή for οὐ, 37; use of οὐ for μή, 38.
number, 1:
dual, 1; collective singular, 1; first person singular for first person plural, 2.
optatio, 189.
parachesis, 184.
paradox, 191.
paraleipsis, 189.
parenthesis, 187.
parison, 193:
chiastic, 194; perfect, 194; sentence, 195.
paronomasia, 182.
participles, 15:
in indirect discourse, 36; for purpose, 25.
periphrasis, 176.
pleonasm, 177.
polyptoton, 182.
polysyndeton, 185.
prohibition, 17:
μή, with imperative in, 18; μή with infinitive in, 19; μή with subjunctive in, 18; ὅπως μή with aor. subj. in, 18.
prokatalepsis, 189.
pronoun, 7:
demonstrative, 8; reciprocal, 9; reflexive, 7.
prosopopoiia, 189.
question, indirect, 37:
rhetorical, 186.
semantics, 103:
in Alexandrian period, 136; in Basil's Letters, 138; in Christian expressions, 144; Christian signification, 104; in classical words, 122; acquired ecclesiastical meaning, 106; in Roman period, 137.
substantive, 1; 66:
used adjectively, 6.
synecdoche, 199.
tense, 9.
titles, 160.
verb, 9; 51.
verbal, 16.
vocabulary, 43:
Alexandrian period, 51, 66, 86, 98; Byzantine period, 63, 84, 96, 103; foreign words, 158; poetic and late prose words, 64, 85, 97; Roman period, 55, 72, 89, 99; semantics, 103.
wishes, 20.

ERRATA

Page 51, omit lines 32 and 33.
Page 58, omit lines 27 and 28.
Page 106, line 38, add XCII 186 C, CCLXV 411 B.
Page 123, line 18, add CXLVII 237 C.
Page 152, line 13, for μέγαν read μέγα.

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